

SPECIAL STEWARDSHIP NUMBER

The Baptist Record



OLD SERIES, VOL. XXXX.

THEY-KINGDOM COME

JACKSON, MISS., AUGUST 15, 1918.



NEW SERIES, VOL. XX, No. 32.

Rev. J. J. Justice was with Pastor Bliss in a meeting at Davis Memorial Church, Jackson.

The impassioned orator at the Milwaukee Tramps' Convention paused and wiped his perspiring brow. "Brothers," he said, "this is hard work." Then they expelled him.

A meeting is in progress this week at County Line Church, Holmes county. Pastor T. J. Ellis having with him Rev. E. T. Mobberly of Lexington.

Rev. S. P. Poag assisted Pastor A. C. Lucas in a meeting at Stump Bridge Church, Attalla county last week. A good number were added to the church.

Rev. Finley W. Tinnin, formerly pastor in Natchez and more recently in the Y. M. C. A. war work is now on the camp pastoral staff at Camp Pike. His address is 118 Commerce St., Little Rock, Ark.

Brother S. P. Morris writes that the time of meeting of the Hobbsville Chitto Association has been changed to September 28-30. The state workers are asked to note the change and come to the meeting.

Dr. Provine attended the Association of College Presidents which met last week in Nashville, Tenn. The purpose of the meeting was to consider the needs of the college precipitated by the war and the draft law.

Dr. W. C. Grace of Gulfport writes a kind letter expressing appreciation and approval of the Record's advocacy of the truth, which we greatly appreciate. His health recently has been bad and the brethren have missed him in their meetings.

Thanks to the many friends who sent in their renewal in response to the statements recently sent out. The stamps alone on the statements cost us over \$100. We hope that many more may yet respond to make this good.

M. J. Derrick is helping Pastor D. J. Miley at Rock Bluff Church, Smith county. They had a great day Sunday when Sunday School Field Man made two addresses. Four young people consecrated themselves for service to God.

The editor was in the office last week, but was almost crowded out of the paper. That was a good number we had on Stewardship prepared by Brother N. T. Tull, our budget man and Miss Lackey. It will do to keep and to scatter abroad. Show it to your friends.

Rev. L. G. Gates, pastor First Baptist Church, Laurel, has returned from France where he went on special Y. M. C. A. work for a few months. He will have something interesting to tell and will greatly help the good cause to which he gave his time cheerfully.

The splendid article in last week's issue, entitled "Stewardship," on page six, should have been accredited to Dr. J. W. McGlothlin, of the Southern Baptist Theological Seminary, Louisville, Ky., who contributed the article by special request.

Rev. I. D. Eavenson of Leawardsville, who resigned the church there to enter the Y. M. C. A. work, has decided to return to the pastorate and we hope will be kept in Mississippi. He is a graduate of Mississippi College and of the Fort Worth Seminary and proved to do good work.

There is said to be a negro in Goldsboro, N. C. who has thirty-five children, thirteen of whom are in the army, five in France and eight in training in this country. He has been married three times and twenty-five of his children are living. As Uncle Remus says: "We give this story as it was gum to us."

Brother W. R. Cooper is this week assisting in a meeting at Line Creek Church, Scott county, the church of his earliest recollection.

Bro. M. A. Treadwell assisted Pastor Terry in a meeting at his church near Magee. There were several additions to the church in the few days meeting.

Pastor T. W. Green, resigned the care of Immanuel Church, Hattiesburg after a pastorate of nearly three and a half years. His service concluded August 1. Brother Green is one of our best men and best preachers. He has done good work in Hattiesburg, Vicksburg and Lexington. Some other church in Mississippi ought to lay hands on him right now.

The following message has been received by Dr. Provine and will be of vital interest to the many friends and patrons of Mississippi College:

TELEGRAM.

"Upon the basis of figures supplied by you, your Institution having satisfied the conditions presented in the Adjutant General's circular letter of June 29th, steps will be taken at once in establishing a Unit of the Students Army Training Camp at your Institution. An officer of the United States Army will be detailed, and will upon arrival proceed with arrangement of your Unit. Rifles, uniforms, overcoats and other supplies will be shipped at an early date."

(Signed)

McCAIN,
Adjutant General.

A splendid meeting has just closed at Seminary. The pastor, W. H. Barrett, was assisted by Rev. T. W. Green of Hattiesburg. There were nineteen additions to the church, fourteen by baptism.

At Hebron Church, James A. Chapman, pastor, A. D. Muse, assisted in the meeting. There were eighteen accessions. Ten brethren promised to tithe. Two men support missionaries, twelve women give their Sunday eggs for foreign missions. The pastor's salary was increased by \$50 and paid at once. Two new subscribers were secured for the Baptist Record.

For education many churches and Sunday Schools are sending in money on their apportionments this week. Mendenhall went beyond what they were asked for when the Sunday school contribution is counted. Bro. W. A. Dockery sends a \$500 Liberty Bond. A good lady will give \$500 by the first of November. Many subscriptions are being paid up. Half of the ten \$500 contributors have been found. And we are happy on the way. Come on, and let's get out of debt.

Bro. B. E. Phillips now at Carthage, Texas, expects to return to Mississippi Sept. 1 and would accept a pastorate. He went from Mississippi College a year ago to Fort Worth Seminary. Some church or churches would do well to secure his services, a true man, faithful pastor and good preacher.

The Connecticut Federation of Churches reports that in consequence of war conditions a temporary union of churches in eighteen towns in that state has been formed within a year, the denominations joining in the movement being the Baptist, Methodist, Congregational, Free Baptist, Lutheran and Independent Methodist. Thirty-seven church organizations are combining their services in eighteen buildings.—Ex. To those who like this sort of thing—this is the sort of thing they like.

In the language of most people night follows the day, and death follows life. But in the language of the Bible the day follows the night from Genesis to Revelation, and death is the gateway to life. In Genesis we read "And the evening and the morning were the first day," not the morning and the evening. In Revelation we read, "There shall be no night there." "And there shall be no more death." "And He showed me a river of water of life." "And death and hades delivered up the dead which were in them."

We are told that a new flour mill is assured for Jackson, due to the efforts of the Board of Trade, sufficient capital being behind the enterprise to make it go. It will have a capacity of one hundred barrels a day and make flour as good and white as the best. This is in line with the government recommendation to plant more wheat and will provide bread in a time when the corn crop is cut short. This will be a new venture for our part of the country, although some people can remember when flour was made in Mississippi, and the farmers should prepare to plant a good crop of wheat this autumn.

The sentence in the last issue of the Baptist Record, which reads: "Let it no longer be said that one one-tenth per cent of our preachers; 87½ per cent of our active Christian workers, and from two-thirds to three-fourths of the leaders come from Christian schools, we see at once where the emphasis should be placed, in order to supply our needs," should have read: "Let it no longer be said that only one-tenth of our people contribute to Christian education. If 90 per cent of our preachers, 87½ per cent of our active Christian workers, and from two-thirds to three-fourths of our leaders come from Christian schools, we see at once where the emphasis should be placed in order to supply our needs."

It will be in order for those who discuss the question of co-operation and union in church work to tell the world where and how these things are done without violation of any principle. To our own mind the union is organic and indefensible when a church enters any union effort as a church and uses its ordinary forces for presenting union work. If an individual church member chooses to cooperate with any outside organization that is his privilege, but a church or a group of churches may not enter a combination for the permanent support of an institution which is not under its control or in entire sympathy with its faith and practice and having the identical design. To violate this principle is to destroy its identity and its essential character.

THE HOME FORCES AND THE FOREIGN TASK

F. Love, Cor. Secy.

I was at the Second Baptist Church (Richmond) prior meeting the other evening when a unique, timely and profitable service was held. The pastor called for the reading of the names of the young men who had gone out of the Second Church congregation into war service and individuals in the congregation were requested to give the latest news they had concerning each of the young men, interesting bits of information. While the service was progressing, I made some interesting figures. I found, for instance, that if Southern white Baptists are represented in the war service in the same ratio to church membership that the Second Baptist Church is represented, we have 240,000 men in the camps and trenches, and that all American Baptists have 560,000. Other churches in this city and elsewhere are, I think, equally well represented. It follows naturally that our Baptist people will carry something like a proportionate part of the necessary war expense.

From reflection upon these figures my thoughts slipped off to Foreign Missions and what Southern Baptists might if they would be doing to convert the world and make the peoples of the world safe for this and the world to come. There has grown upon me the appreciation of the magnitude and strength of our home forces which are available for our Foreign Mission task. For instance, there are in the South, in round numbers, three million white Baptists, twenty-five thousand churches, twelve thousand preachers, forty-five thousand Sunday school teachers who hold normal diplomas, more than a hundred thousand deacons who have been solemnly ordained for peculiar Christian service. What an organization we have! The Southern Baptist Convention, eighteen State Conventions, more than eight hundred and fifty district associations, our Laymen's organization, the W. M. U., the B. Y. P. U., and the Sunday schools! All these home forces and organizations are supplemented by the much larger number of Christians and organizations of other denominations strengthening the cause of Christ and taking care of the religious interests of only a part of one nation. Is there not in the war figures a suggestion of greatly enlarged Foreign Mission service of Southern Baptists? Is it possible that Southern Baptists can furnish 240,000 men to fight on the fields of France and Italy, and cannot furnish two score men to preach the gospel of Jesus to all the nations of the earth? It is important to conquer the one nation of Germany, but is it not important to convert all the rest? Have we discharged our stewardship in giving a Million Dollars to finance the Kingdom of God the world around when we can if we must furnish a billion dollars to finance the war?

Have we properly adjusted our home forces to our Foreign Mission task? Does not God require of us more money, more men, more purpose and prayer for the task of giving the gospel to all the world than we are furnishing? Are we seeking first the Kingdom of God?

If this war should teach us no other lesson

than this one, that we can do better, far better than we have been doing in the support of this great enterprise, we shall have gained a profitable lesson and saved ourselves from a shape which was coming upon us before the war began. Even the Million and a Half Dollars which we propose raising for Foreign Missions this year is pitifully small for a home force so great and a task so large. Fifty cents apiece to save the world! Thousands are saving more than that at breakfast each morning to win the war. What economy, what self-denial have we practiced because of our Kingdom patriotism and loyal devotion to our Saviour and Lord?

THEY RUN BUT WERE NOT SENT JER. 23:21.

The idea of tarrying at Jerusalem for endowment or baptism of the Holy Ghost seems to be a forgotten art with many that are listed as ministers of the gospel if we are left to judge from the lack of force and power in their ministerial work. Baptism, or the gift of the Holy Ghost is as much a necessity in the administration of God's word now as it was on the day of Pentecost, and it is promised to you and your children and to all that are afar off, even as many as the Lord your God shall call. See Acts 2:39. This, and this only leads to the higher Christian life. Any person that fails to receive the gift of the Holy Ghost never reaches the full stature of a man in Christ Jesus; never gets out of the babe state. Their lives are fraught with cares, trials and temptations with no power to combat, hence, filled with sins and repentings, stumblings and fallings that make them miserable rather than joyous. Just enough religion to make them miserable. While on the other hand the individual that has the indwelling of the Holy Ghost, Christ enthroned within have the same cares, trials and temptations as the other but they have the power of resistance within and the victory is ever theirs. Conversion consist of a sense of guilt and condemnation before God, repentance toward God and faith in Jesus Christ as a personal Savior, followed by full pardon and forgiveness of every sin. By this the house (individual) is emptied, swept and garnished. Just as pure and clean as it possibly can be. Then, and not until then is it a fit receptacle for the Holy Ghost. Could the ministry of today realize this most sacred and solemn truth and urge the convert on and up to the higher plane where spiritual power would sway the whole being and the body can be presented as a living sacrifice, holy, acceptable unto God which is your reasonable service (Rom. 12:1); spiritual revivals would be the rule rather than the exception. Listen to Paul. "But I keep under my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway." Rom. 9:27. Again Paul says, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Paul declares again, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1st Cor.

3:16-17. Some claim that the temple here referred to is the church, but the 6th chapter and 19 and 20 verses make the matter clear. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirits, which are God's." The apostles Paul and Jude both prophecy of a falling away about the closing of the "Missianic" age. (See 2nd Thes. 2:3; Jude 21-24) and no doubt the laxness on the part of the ministry in teaching the gift and power of the Holy Ghost is responsible to a great extent for the decline. Every individual truly converted is entitled to that most precious gift, and if they fail to attain it, it is their own fault or the fault of their teacher. Apollos was an eloquent man and mighty in the scriptures, but he knew nothing about the baptism of the Holy Ghost until Aquilla and Priscilla taught him more perfectly and Paul found twelve of his converts equally as ignorant as their teacher. May God enlighten the ministry of the day to a full knowledge of their duty and responsibility on this special line.

J. M. HUTSON.

L. B. 505-McComb, Miss.

Budget Laymen Department

N. T. TULL, Superintendent

DOES THE BUDGET GET THE MONEY?

The final test of the budget plan is whether or not it will produce more money than the old way. I contend that it will. And besides that, it lays the foundation for training in Scriptural giving.

I have taken from the books at the Board office comparative figures to show the result of the budget plan in a few churches scattered over different parts of the state. I give the figures below. The result is the same in every church that has put the plan on and operated it as recommended.

Tylertown Church, Walthall Association: Total receipts at the Board office for full year ending with December, 1917, \$280.05. Total receipts for seven months ending with July, 1918, \$512.09. Percentage of increase, 210 per cent. This church put on the budget early in 1918.

Brandon Church, Central Association: Total receipts for full year ending December, 1917, \$189.05. Total receipts for seven months ending with July, 1918, \$212.00. Percentage of increase, 92 per cent. This church began the budget January, 1918.

Lyon Church, Sunflower Association: Total receipts for year ending with December 1917, \$815.00. Total receipts for seven months ending with July, 1918, \$858.72. Percentage of increase, 80 per cent. This church began the budget January, 1918.

Monticello Church, Lawrence Association: Total receipts for year ending with July, 1917, \$117.57. Total receipts for year ending with July, 1918, \$251.70. Percentage of increase, 113 per cent. This church began the budget one year ago. It is now sending

a guaranteed remittance of \$25 per month.

Bethel Church, Rankin County Association: Total receipts for year ending with December, 1917, \$6.60. Total receipts for seven months ending with July, 1918, \$17.50. Percentage of increase 454 per cent. This church began the budget January, 1918.

Mars Hill Church, Mississippi Association: Total receipts for year ending with December, 1917, \$153.79. Total receipts for seven months ending with July, 1918, \$232.13. Percentage of increase, 458 per cent. This church adopted the budget in the spring of this year.

Merigold Church, Deer Creek Association: Total receipts for year ending with December, 1917, \$286.70. Total receipts for seven months ending with July, 1918, \$225.52. Percentage of increase 34 per cent. This church adopted the budget in January, 1918.

The above percentages were figured on the basis of average monthly receipts before and after the adopting the budget. The receipts represent all funds credited to the various churches on the books at the Board office for the periods covered.

It would be impossible for any average church, in town or in country, to adopt the budget in the right way and operate it in the right way and not increase its gifts. How could you multiply your number of givers two or three times over and not get more money?

I notice that the churches that are faithful in making the monthly remittances to the Board office are the ones that are faithful in operating the plan in all its details. We know you are on the job when you notify us with a remittance every month.

Name any church that is on the budget and making monthly remittances, and I will guarantee it will show a large per cent increase in its gifts. I guarantee only those that make monthly remittances.

Put the money where it is needed when it is needed. It is needed every month in the year.

Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec'y

STATE MISSION CATECHISM.

1. How many Baptists in Mississippi?

A. According to the statistics gathered by Dr. Lansing Burrows, statistician for the Southern Baptist Convention, there are 172,480 white Baptists. The negroes report 290,000. This makes 462,000 Baptists in Mississippi.

2. How many white Baptist churches in the State?

A. Dr. Lansing Burrows reports 1,515 churches, but this is an incomplete report. There are at least 1,600 churches.

3. How many associations?

A. There are 58 associations, 8 in the general association and 2 independent, leaving 48 co-operating with the State Convention.

4. What is Missions?

A. Missions in its fundamental motive is the preaching of the saving grace of our Lord Jesus unto all time and into all lands. It is the Christian constituency going forth into all the world

and into all the life of the world sent by Jesus as he was sent by the Father to carry on to its consummation the redemptive work of Christ. It is the people of the gospel with the gospel giving the gospel to the people without it regardless of who they are or where they are. It is the preaching of the gospel of salvation to the lost in order that they may turn to the Lord and live, and the further preaching of the gospel to the saved in order that they may become obedient to the will of Christ. It is the churches of Christ without exception going into all the world without limitation and preaching the gospel without modification to every creature without discrimination. This world-wide proclamation of the gospel of life is Missions.

5. What is State Missions?

A. State Missions is world-wide Missions modified by and adapted to the needs, conditions and life of the state; it is the world-wide gospel movement confined to a specific territory. It is that channel through which the churches of the state co-operate in preaching the gospel of Christ to the people of the state and in instructing those who have accepted Christ and that gospel so that they may become obedient to it. It is the fitting of the gospel of Jesus into the life of the state and through the gospel making the life of Jesus triumphant in the state.

6. How do Baptists carry on their State Mission work?

A. Baptists have no ecclesiastical organization, hence their work is purely co-operative. Baptists hold that every New Testament church is necessarily a missionary body and that it exists solely for the purpose of proclaiming the gospel to a lost world. If these churches are to be efficient in this task they must of necessity co-operate. The Baptist principle underlying Baptist co-operation in kingdom work lends itself admirably to the most perfect organization and the most efficient handling of all the forces. It is voluntary. In it there is no human authority and there can be none. Every individual is left free to act under the divine impulse of love. Inspired by this motive, Baptists have organized their missionary bodies along the lines most conducive to harmony and efficiency. The churches have voluntarily affiliated themselves in associations and conventions and through these have organized committees and boards by which their work may be directed but everywhere and all the time they have recognized and preserved the voluntary principle and by recognizing and preserving this principle they have based their co-operative work on divine love.

7. What agencies have Baptists for carrying on their Mission work?

A. In addition to the inter-church organizations such as associations and conventions Baptists have three agencies in their co-operative work. These three agencies are the state paper, the denominational college and the Mission Board. Of these agencies the state board of missions is of first importance. This is because State Missions comes first in kingdom development, lies at the heart not only of our missionary enterprises, but of every denominational institution and undertaking and must always have the fundamental place in every well-constructed denominational program.

8. What is a Mission Board?

A. A Mission Board is a committee appointed by the Convention for the purpose of carrying out the co-operative mission work of the Convention. It has no authority within itself. It is brought into existence by the Convention and is subject at all times to the authority of the Convention.

9. How are the members of the State Board of Missions in Mississippi elected?

A. At the Convention in Columbus in 1916 a five-year program was adopted by the Convention and in this program we have the following paragraph stipulating how the members of the Convention Board are to be elected: "The Convention Board shall consist of one member from each association in the state co-operating with the Convention. These members to be elected by

the Convention through its nominating committee from the nominees made by the district associations. Each association nominating its own member of the Board, the Convention making its own nominations in case any association fails to suggest a name. One-third of the members to be elected for one year, one-third for two years and one-third for three years. Thereafter at each session of the Convention the one-third whose term of office expires shall be elected for three years. All vacancies to be filled by the Convention."

10. Who are the officers of the Board?

A. The officers of the Board are a president, recording-secretary and treasurer. The corresponding secretary is not an officer of the Board, but a servant. The officers now are: Dr. F. I. Lipsey, president; Rev. E. T. Mobberly, recording secretary; Mr. Z. D. Davis, treasurer; J. Benj. Lawrence is corresponding secretary.

11. Where is the Board located?

A. The Board is located in Jackson, Miss. The office of the Board is in the Daniel Studio Building on East Capitol street.

12. When does it meet?

A. The Board has one annual meeting each year. This meeting is generally the first week in December. All the members of the Board are expected to attend this meeting, and at this meeting the work for the year is planned and the appropriations made.

13. How are items coming up after the Board meeting handled?

A. The Board at its annual meeting appoints an executive committee of seven of its members. This committee is instructed to handle items coming up after the Board meeting and any other details concerning the year's program.

14. How are the appropriations made?

A. The appropriations are made by the Board on the written request of the church asking for the appropriation. It is necessary for any church desiring help either for pastoral support or church building to make application on the blank prepared for that purpose.

15. What work has the State Board of Missions in Mississippi in hand?

A. The State Board of Missions in Mississippi has in charge all the mission work of the Convention. It is the Corresponding Secretary's business to look after the collection of Foreign Missions and Home Missions, as well as State Missions. The Board also has in charge Ministerial Relief work, and, under the five-year program as adopted by the Convention in Columbus, the Budget for the conventional year is turned over to the Convention Board and that Board is charged with the responsibility of putting into operation the budget—that is the work of bringing the budget to the attention of the associations and churches for their consideration and adoption. Taking this wider view of the work, our Board has in charge, either directly or indirectly, every interest fostered by the Convention.

16. How many secretaries have we?

A. We have one secretary of the Convention Board and one secretary of the Woman's Missionary Union. J. Benj. Lawrence is corresponding secretary of the Convention Board and Miss M. M. Lackey is the corresponding secretary of the Woman's Missionary Union.

17. What are we doing in mission work this year?

A. In our mission work this year we are keeping in the field 12 general missionaries, assisting over 200 churches to pay their pastors, co-operating with the general association and the Home Board in work among the Indians, helping the negroes in their theological work at Jackson and helping to build 30 houses of worship.

18. Who are the general missionaries?

A. Our general missionaries are: Mr. J. E. Byrd, Mr. W. A. Chisholm, Mr. N. T. Tull, Rev. T. J. Moore, Mr. Auber J. Wilds, Rev. L. G. Varnado, Rev. W. W. Muirhead, Rev. F. C. Barnett, Rev. J. E. Lightsey, Rev. J. A. Rogers, Miss

(Continued on Page Six.)

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EDITORIAL

TERMS OF PEACE

Ever and anon the Germans have put out peace feelers with two purposes in view: one to lead the German people to believe that the government wished peace and that the Allies were responsible for the continuance of the war and satisfy them that war was inevitable. It is probable that this purpose was successful. The other reasons for their "peace offensives" was to discover some weakening on the part of one or more of the Allies which would destroy the alliance or minimize their resisting power. These terms have always been either vague and meaningless or they have been such terms as that the Allies would not seriously consider for a moment. It was noticeable when the Germans were making progress toward the channel ports or toward Paris that they talked about large indemnities and their unshakable possession of Belgium, northern France and western Russia. Later they have talked of no indemnities and retiring from France and Belgium on condition they remain undisturbed in Russia. There is no disposition in this country to think of terms that are proposed by Germany. Their rulers brought the war on the world and the governments of the Allies will bring peace to the world and lay down its conditions and terms of its preservation. Up to this time there is a wholesome sense of justice in this country which demands the destruction of the machine responsible for the war and the restoration of the countries that have been wasted by it. Up to this time the expressions that have found their way to the public are a just demand for the punishment of the robbers and rendering impossible their future depredations.

But there are two latent forces which while not yet visible are likely to come into manifestation when it becomes evident that peace is possible and near at hand. They had just as well be known now and reckoned with or they will make all the sacrifices of this war go for naught and make another war inevitable. These factors are a weak sentimentality which opposes the punishment of crime of any kind, and a strongly pro-German sympathy which will show itself as soon as it dares. Against both of these we wish to raise a warning and a protest, and that on grounds that are essentially religious and humanitarian.

The worst meddling in the world is

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the meddling of criminals. It is counterfeit mercy and a perversion of justice. The only kind of mercy with which we can afford to be on good terms is where "Mercy and truth have met together; righteousness and peace have kissed each other." The soft and slippery sentimentality which is often wasted on criminals is the sure means of hardening a criminal and perpetuating crime. It is shown in lavishing flowers and favors on a convicted man who shows no signs of repentance and signing a pardon petition for one whose hand and soul are red with the blood of a fellow man, because after a few months imprisonment he is thought to have "suffered enough." Such mistaken sympathy takes all restraint from a criminal and all protection from society. We need to get back to the Bible teaching that God must be just, there is no option with him in that matter. But he says "He that hath mercy on whom He will have mercy." "Righteousness and judgment are the foundation of His throne." As sure as there is a God in Heaven and any hope of justice on earth those who have precipitated murder and wholesale misery on the world ought to pay the penalty for their crimes. This is not vindictiveness; it is simple justice. We have no personal wrongs to avenge, but there are public crimes to be atoned for. Does some one say leave that with God? Our answer is: The powers that be are ordained of God. He is the minister of God, an avenger to execute wrath upon him that doeth evil. Again, government has largely put an end to outspoken sympathy for the German government in this country at present. But when peace becomes certain every possible agency will be used by those now in secret sympathy with Germany to spare the rulers of that country the retribution for which justice cries out. This ought to be effectually stopped. If Germany is allowed to get away with the loot of this war without suffering for her crimes, she will gild at our foolish exhibition of mercy and employ her time and energies in preparation for more of the same diabolical work. Surely the world has suffered enough at her hands to have some guarantee better than a "scrap of paper" that this experience will not be repeated.

THE ANGELUS.

There has been a good deal of light and some heat on this subject recently, on account of a resolution passed by the United States Senate requesting the President to issue a proclamation calling on the people to pray for victory every day at noon. Some folks have learned more than they ever knew before about Millet's picture called The Angelus. It is unfortunate that the call to prayer should be mixed up with a name and custom which introduces the blasphemous worship of a human being; and we are sure that the blasphemy is more painful to Mary if she knows anything about it, than it is to any other human being on earth or in heaven. We have no Angelus picture in our home or possession and do not wish any. Nor have we any picture of the Mohammedan Meuzzin who calls the faithful to prayers at sunset.

Thursday, August 15, 1918.

We are not specially interested in these customs.

But we are deeply concerned in two things, in the winning of the war and securing the spiritual results which come from a recognition of God's hand in it all. The latter is no less important than the former; if anything more important, and will itself have much to do with winning and ending the war. Of course nobody can legislate us into praying, but it is proper that Congress and the President should voice the people's sense of dependence on God and remind the people of the proper expression of that dependence and bring suitable influence to bear upon them to make supplication to God in a national emergency. We rejoice that Congress and the President have spoken what every Christian heart has felt.

It is true the nomenclature of the Senate's resolution was unfortunate from one point of view. The reference to the Angelus may have been due to ignorance or Romanist design. We think it was the former. Many Senators are none too familiar with the proper use of words in talking about prayer. But even if it were due to the influence of Romanism, we sincerely hope that it will not prevent anybody's praying. That would be about what the Devil and the Germans would wish, and it is not our business to please or submit to either. The attitude of Paul would be a good one in this case: "Some indeed preach Christ even of envy and strife." Only that in every way whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea and I will rejoice." We have always been a Baptist with a big B, and orthodox so far as anybody knows, but we do not feel that it is necessary to stop praying because somebody whose creed I detest is praying at the same time, or some Senator out of the profound depth of his ignorance calls it an "Angelus." Brethren, let's quit scrapping about prayer and go to praying. No man who talks to Mary is praying at all, but the fact that he is not praying ought not to estop me from praying. We can afford to do like Daniel, get down on our knees three times a day. The fact that others bowed down to the golden image didn't keep him from praying to God. If we are forgetful about prayer and somebody rings a bell to remind us of it, let us be grateful for that and turn to God in supplication for vice-people, and He is grieved when they do not pray.

Baptist Education Commission
R. B. Gunter, Sec'y.

(Continued from last week.)

4. Baptist opportunity.

But after all of the discouraging features, we have those who have been standing for principles and truths which must become the final arbiter in settling the world's troubles. A Presbyterian in Richmond, Va., recently said: "There is no doubt but what Jesus was immersed. And the principle of democracy for which the Baptists have long stood, is the controlling motive in the minds of nearly all of the nations. This is a day of Baptist opportunity." And how true this

(Continued on Page Seven.)

Mississippi Woman's Missionary Union Page

MRS. P. L. LIPSEY, Editor
 MISS M. M. LACEY, Cor. Sec. Treas.
 MISS MARY RAILLIF, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
 MRS. J. L. JOHNSON, JR., State Treas., Training School
 MRS. JEFFERSON KENT, Personal Service, Lead-
 er

Central Committee.

President—Mrs. A. J. Aven
 Vice-Presidents—Mrs. A. X. Godbold, McComb; Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Piquem.
 Other Members—Mrs. J. L. Johnson, Jr., Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Mrs. Wm. B. Jones, Haidwyn; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Meadame A. H. Longest, P. B. Bridges, W. A. Borum, Jackson; Miss Nell V. Bullock, Meridian.
 Recording Secretary, Mrs. Rhoda Knoche, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

A SONG OF FAITH

Day will return with a fresher boon;
 God will remember the world!
 Night will come with a newer moon;
 God will remember the world!

Evil is only the slave of good;
 Sorrow the servant of joy;
 And the soul is mad that refuses food
 Of the meanness in God's employ.

The fountain of joy is fed by tears;
 And love is lit by the breath of sighs;
 The deepest griefs and wildest fears
 Have holiest ministries.

Strong grows the oak in the sweeping storm;
 Safely the flower sleeps under the snow;
 And the farmer's hearth is never warm,
 Till the cold winds start to blow.

Day will return with a fresher boon;
 God will remember the world!
 Night will come with a newer moon;
 God will remember the world!

—Josiah Gilbert Holland.

The third quarterly rally of the W. M. U. of the Aberdeen Association was held at Houlika Church July 25, 1918, with a gratifying representation present.

The session was opened with short devotionals led by Mrs. Elly Beasley, after which Mrs. J. W. Brown assistant superintendent, took charge of the meeting. She incorporated in her address the reading of our W. M. U. policy for 1918-1919 and stressed the importance of each society subscribing to these plans and ideals.

Report from each society represented was then heard, especial discussion being accorded the Toxish report. These ladies had evolved the plan of distributing empty fruit jars to the members who returned them filled to be sent the Orphanage. Many interesting phases and results of the work being done were brought forth at this juncture. A discussion of the map of proposed W. M. U. districts then followed, it being finally decided to district the association as suggested in the map. The three districts represented were instructed to confer during noon recess for apportionment of their respective secretaries.

Motion made and carried that the month of July be set as the time for paying the ap-

portionment pledges for the incidental expenses of the district vice president and associational superintendent.

Motion made and carried that each society be asked to make a pledge for the fund being raised to enable the Mississippi W. M. U. to present a portrait of Dr. E. Z. Simmons, father of the Training School at Louisville, Ky., to that institution.

Adjournment for noon recess.

Afternoon session opened with prayer and hymn. A very interesting and instructive playlet was then presented by local talent, entitled: "The Brush Arbor," a very forceful and entertaining method of impressing the building loan fund on the meeting. This subject was taken up and very ably presented by Mrs. Brown, after whose talk the convention unanimously voted a memorial fund for the Aberdeen Association and most enthusiastic support was pledged by the representatives for their respective societies.

The several committees, on enrollment, resolutions, etc., were appointed at this juncture followed by a round table discussion of the standard of excellence for W. M. U. The reports showed Houston and Pontotoc very near the required standard and much helpful information was gained from the informal talks that followed by Brother Colines of Houlika and Brother Gilland of Houston, who stressed the importance and possibilities of enlistment. He also read the findings of the Baptist Board investigating committee and asked for an expression from the convention in regard to the changes proposed by this committee. Mrs. Brown appointed a committee for reading the report.

Reports from the different elections for district secretaries were as follows:

Houston District—Mrs. Ruth Knox, Houston; Pontotoc District—Mrs. J. A. Salmon, Pontotoc; Third District (Monroe, Lee and parts of Chickasaw) to be supplied.

After reading the report of the committee on resolutions the meeting adjourned to meet in Houston some time in October.

MRS. J. A. SALMON, Sec. Pro. Tem.

MISSION STUDY CERTIFICATE

At Hot Springs it was decided by the Woman's Missionary Union to award a certificate for the four following books: Stewardship and Missions by Charles A. Cook; All the Word in All the World by Dr. W. O. Carver; In Royal Service by Miss F. E. S. Heck; and The Manual of W. M. U. Methods. When this certificate was discussed at Hot Springs by the W. M. U. secretaries and field workers' council it was decided that the certificate should also include a book on home missions and one on foreign missions.

Many societies and individuals have studied In Royal Service and used carefully the guide prepared for it by the Foreign Mission Board or by their state. Recognition will be gladly given for such study. Similarly many have studied the Manual of W. M. U. Methods and are deemed by their state leaders to be worthy of the recognition required for that study. This will also be granted.

The plan is that when each one of the six books is finished one of the small W. M. U.

monogram seals will be affixed opposite the name of the particular book. When all six have been successfully completed, the official seal of the Woman's Missionary Union will be awarded to the successful student.

The certificate and the small and large seals will be sent from Baltimore to the state W. M. U. headquarters. Write to your state W. M. U. office for any further information concerning them. It is hoped and believed that many thousands of our members will work for these certificates and will learn much which will help in the missionary enterprise.

PLEASE CONSIDER.

Sisters, our Christian Education Quarter has just closed. Our part of Christian Education is supposed to be given largely to our Training School, Margaret Fund, and Bible Fund. All contributions made to this fund should be in by this time.

The contributions are small and few in number. I wonder if some of us have forgotten. I wonder if somebody has blundered. And I question over and over, in my heart if I am the one who has made the blunder. Perhaps I have not stressed the matter sufficiently. Perhaps I have not given out all the information that you need in regard to this cause. Who ever has made the mistake, the error is grievous. We should have swept our slate clean of this past debt this year.

Just here, a word of explanation. I think all of us who are members of the office force have tried to impress upon our beloved constituency this fact; we are working on a five-year program. And this program calls for the payments in full on all pledges for which we are responsible. This explanation is repeated here because many societies write me that since they are on the budget plan, they did not expect any special offering to be called for. Our budget is supposed to be our minimum giving. It will be a sad day for us, I think, when we are not sufficiently interested in calls that will always come and reach out our helping hand.

Another item: Some societies have done so well toward the enlargement of the Training School that they feel they have done their part. Beloved, you have perhaps done your part for which I am devoutly grateful, but the occasion requires the going of the "second mile" with some of us. Will You join in the procession?

Very earnestly,

YOUR SECRETARY.

Pastor A. V. Rowe was assisted by brother G. F. Barton in a meeting at Unity Church, Attala county last week. Four were received by baptism.

S. W. Sproles is in a meeting seven miles from Pinola where the crowds are great and interest fine.

J. W. Mayfield recently enjoyed a great meeting in his church at Mart, Texas, in which M. M. Wolf preached. This is his fifth year at Mart and the church has grown to more than seven hundred members. He will be in a meeting with his brother, J. J. Mayfield at Pontotoc, the latter half of this month.

CONVENTION BOARD DEPARTMENT

(Continued from Page Three.)

Missie Brown and our negro missionary, Rev. A. A. Cooley.

19. How much are we expending this year in mission work?

A. Our appropriations this year are made on the instruction of the Convention, which is \$40,480.00.

20. What did we expend last year for State Mission work?

A. We expended last year for State Mission work \$39,824.92.

21. Has an itemized statement been made of these expenditures so that the Baptists of Mississippi can know definitely how the money they gave to State Missions was spent?

A. Yes, on Page 40-41 of the Convention Annual for 1917 there is an itemized statement of receipts and disbursements for State Missions for the convention year beginning November 1, 1914 and ending November 1, 1917.

This statement is as follows:

RECEIPTS

Received from Churches	\$33,191.01
Received from Home Board co-operative work	4,500.00
From Home Board on state expense	1,000.00
From Foreign Mission Board State exp.	1,200.00
From Sunday School Board S. S. and B. Y. P. U. work	1,200.00
	\$41,091.01

DISBURSEMENTS

Pastors' Support	\$17,296.17
Church Building	4,510.00
Total	\$21,806.17
Field Workers:	
J. E. Byrd, salary	\$1,800.00
J. E. Byrd, expense	423.21
	\$2,223.21
W. E. Holcomb, salary for 10 months	\$1,116.62
W. E. Holcomb, expense for 10 months	458.79
	\$1,575.41
T. J. Moore, salary	\$1,500.00
T. J. Moore, expense	249.95
	\$1,749.95
W. A. Chisholm, salary for 7 months	\$700.00
W. A. Chisholm, expense for 7 months	295.65
	\$995.65
N. T. Tull, salary for 7½ months	\$1,125.00
N. T. Tull, expense for 7½ months	254.49
	\$1,379.49
Special Work:	
L. E. Lightsey, col. porter, salary	\$1,000.00
Expense	104.16
	\$1,104.16
J. A. Rogers, missionary, salary	\$474.98
P. E. Lipsay, supplement as editor of Baptist Record	500.00
Woman's Work:	
Miss M. M. Lacey, Cor. Secy. salary	\$960.00
Miss Fannie Taylor, Young People's leader, salary	720.00
W. M. U. expense account	1,000.00
	\$2,680.00
Office Force:	
J. Benj. Lawrence, Cor. Secy., salary	\$2,500.00
Expense	312.35
	\$2,812.35
Miss Rosa Stilling, bookkeeping, salary	\$900.00
Miss Rose Davis, stenographer, salary	56.70
	\$956.70
Office Expense:	
Printing	\$463.49

Stamps	314.80
Rent	396.00
Phone	65.41
Incidentals	36.20
Auditing books	30.00
	\$1,305.90

Convention Expense:

Printing, minutes and postage in mailing out	\$276.45
To W. E. Lee, salary and expense as clerk	53.50
	\$329.95
Total amount expended in work	\$39,824.92
Overdraft from last year	451.27
Total amount disbursed	\$40,276.19
Gross receipts	41,091.01
Balance on hand, Nov. 1, 1917	\$814.82

22. How much did the Baptists raise for all purposes last year?

A. \$132,019.14.

23. What was the expense of raising and expending this amount?

A. The office expense as seen from the auditor's report, was \$1,305.90. The expense of the office force was \$3,769.05, and the Convention expense was \$329.95, making a total of \$5,404.90.

24. What percentage of the whole amount raised in this?

A. This is 4 per cent. of the whole amount.

25. Has the percentage of expenses increased or decreased in the last 15 years?

A. In 1900 the Convention met in Jackson. That year the Convention Board Treasurer reported that he had received for all purposes \$23,920. The percentage that year was 8 per cent. Last year the percentage of expense was 4 per cent. so in 15 years we have decreased our percentage of expense from 8 per cent to 4 per cent.

26. How does the expense of doing mission work in Mississippi compare with that of other states?

A. In comparison with eight states we found that the expenses of these states was from 8 to 13 per cent. in Mississippi the percentage of expense for doing mission work is 4 per cent.

27. What is the difference between State, Home and Foreign Missions?

27. The only difference is in the place where we do the work and not in the kind of work we do. Missions is the preaching of the gospel to the lost in order that they may hear about Jesus and hearing about Him, come to accept Him as their Savior and be saved, and the further preaching of the gospel to the saved so that they may know the will of Christ and become obedient to it. This work in the bounds of the state is called State Missions. This work on the frontier in Cuba and Panama is called Home Missions. The State Mission work is directed by the Convention Board, located at Jackson, Miss. The Home Mission work is directed by the Home Mission Board, located at Atlanta, Ga. The Foreign Mission work is directed by the Foreign Mission Board, located at Richmond, Va.

28. What is the supreme purpose and the supreme task of State Missions?

A. The supreme purpose and supreme task of State Missions is to make Mississippi a Baptist empire for world conquest.

29. How can this best be accomplished?

A. This can best be accomplished by the co-operation and united effort of all the Baptist churches in the state.

30. How is this co-operation and united effort of the churches to be secured?

A. By the churches electing to work through one common agency. That agency to be created by them to be subject to their direction and to do their bidding.

31. Have we such an agency?

A. Yes. The Convention Board is that agency. It has been created by the Baptist churches of Mississippi and is subject to their direction and does their bidding. Through this board the

churches of Mississippi can and do co-operate in the supreme task of making Mississippi a Baptist empire.

32. Is such co-operation as this in kingdom service a Baptist and Bible doctrine?

A. Yes. In New Testament times New Testament churches co-operated in this way in doing certain kinds of work. From the very nature of our task the constitution of our churches, and the command of our Lord, co-operation is a kingdom necessity.

33. Does this co-operation destroy the liberty of any church?

A. No. It makes it more effective. Since the board, the agent of co-operation, is the creature of the churches doing the co-operating, is subject to their authority and does their bidding in the things which the Lord has commanded them to do, it is therefore simply the channel through which these co-operating churches express their obedience to Christ, their King; and since the churches are not free to disobey their Lord, therefore, no principle of liberty can be violated in a method of co-operation which only provides for and results in obedience.

34. What is the true meaning of church independence?

A. Independence fundamentally understood is simply the right of a living thing to respond to any impact coming upon it from the outside and to respond in accordance with the impulse of its own nature. Churches are independent for the sake of the divine life within them. This life responds to the impact of the world's need. Hence, the work of any church is the same as the work of churches collectively. It is an incessant projection of the vicarious sufferings of Jesus into the world, into the life of the world, so that the world may accept His sacrifice as its atonement for sin. Hence, when the collective work of the churches has been defined no definition of individual church independence can be given which will keep that church from co-operating with other sister churches in the task committed to all the churches. Churches have no right to live the kingdom life except for the sake of the dead world without. Consequently the highest independence is reached in co-operation.

35. With a Bible task and a Bible commission and a Bible doctrine of co-operation is a church free to select whether it will or will not enter into the co-operative work of the kingdom?

A. Not a church is not free to select whether it will or will not obey the Lord any more than it is free to change His revelation to suit its own wish or convenience; it is only free to implicitly obey Him, that obedience must also be within the bounds set by His revelation, and when this revelation outlines a task, gives a command and provides for a unity of effort in the carrying out of His will, the church is not free to refuse to co-operate, for in doing so it would become disobedient to its Lord.

36. Why should every Baptist church in Mississippi give to State Missions?

A. There are many reasons. I mention only two or three:

In the first place we find in the Scriptures where it says that "he that provideth not for his household has denied the faith and is worse than an infidel." This passage has been applied to temporal affairs, but I think a careful study of the context will show that it has reference to spiritual matters and means that the first duty of every man is to look after the spiritual interests of his household. Mississippi is the household of Mississippi Baptists and, therefore, we should make Mississippi a Baptist empire. Again by making Mississippi a Baptist empire, we prepare ourselves for world-conquest. By strengthening the stakes at home we are able to lengthen our cords abroad. Again Christ has commanded us to preach the gospel, beginning at Jerusalem. These things should inspire every church to enthusiastically put itself into this great kingdom movement.

W. A. Chisholm is this week conducting a Teacher Training Class in the Normal Manual.

THE UNION MOVEMENT—DR. LOVE'S BOOK.

By President E. Y. Mullins.

When Dr. J. F. Love's book on the Union Movement, published by the Sunday School Board earlier in the year, was first issued from the press, it was impossible for me to read it, owing to the pressure of other duties. I gave myself the pleasure of reading the book during the summer, and have just finished doing so. This article is not a review of the book, but some comments upon it.

Dr. Love reviews in a helpful way certain union movements of recent years and quotes largely from various writers on the subject. By the union movement Dr. Love refers to the effort on the part of a great many people and some organizations to abolish denominationalism and put all the evangelical bodies of the country on the same basis, and to federate them into some sort of close relationship in the conduct of the great enterprises which these denominations are pursuing.

First of all, I wish to say that I believe Dr. Love has made out his case. The following points seem to me to be established by his discussion:

1. There are a number of individual leaders and certain organizations whose definite plan includes the practical abolition of denominational distinctions.

2. These plans include the practical organic union of the denominations in work.

3. These plans include the ignoring of all those distinctive teachings which have hitherto differentiated the denominations, by reason of the fact that a merger forbids insistence upon these differences.

It appears from Dr. Love's discussion that while there is no definitely formulated and openly announced propaganda which is formally stated in the above terms by organizations, as such, yet the meaning of certain movements, as interpreted by their leaders and as made manifest by various deliverances, conform closely to the above outlined program. Dr. Love shows within the first fifty pages of his book that the following items are either suggested by individual writers, or included in the deliverances of leaders or the purposes announced by organizations:

1. Each church is to recognize the ministry, ordinances and discipline of all the others, and there is to be a free transfer of members.

2. There is to be a consultation with a certain general organization whenever new mission fields are to be opened in various countries.

3. In any given country, there is to be a united "church." There is to be a Chinese Church, a Japanese Church, a Korean Church, etc.

4. There are to be all kinds of union schools, from theological education down.

5. There is to be a union literature published by all the denominations in common. There is even an effort going to the extent of trying to fix upon uniform theological and ecclesiastical terms.

6. There is also proposed a general editorial board which shall have supervision of all editorial work.

7. In brief, denominations and denomina-

tionalism are to be abolished.

This, one may say, is the most grandiose scheme of church union that has yet been devised. Dr. Love makes the point clear that the men behind it are good men. He pays tribute to their Christian character, and argues strongly against their program. He has made out his case against this movement and has done splendid service in publishing the book and bringing to light what is being done in the directions indicated.

Dr. Love's book has been subjected to one or two mild criticisms. We have seen nothing severe of a critical kind against it. I think I see the reason for these criticisms. Dr. Love is so thoroughly committed to antagonism to the movements which he outlines that he fails to give the emphasis to another phase of the general subject which some of his readers think have been treated to advantage. He clearly recognizes in numerous places the principle of voluntary and free co-operative Christian work between the various denominations. He approves the principle where conscience and conviction are not involved, and he does this in several places, in line with the Texas deliverance on the subject, and that of the Southern Baptist Convention, but the great bulk of space in the book is taken up with polemic against the other movement to which I have been referring. The total effect of the book in the minds of some readers, therefore, has been to put so much emphasis upon the dangerous movement and so little upon the principle of voluntary co-operation, that the latter did not seem to receive sufficient recognition. I myself think the book would have been improved if it could have had more space devoted to voluntary co-operative Christian work. This needs defining. Our young people and many of our laymen are asking the question, how far they should go in co-operative Christian work. Many of our ministers need guidance on the subject. The Convention and various other Baptist bodies have recognized the principle most clearly, but there is need for further discussion of the matter and a clarifying of the atmosphere, and especially is there need for a redefinition of terms, so that everybody can understand everybody else when discussing Christian unity or Christian union.

We have come to a time, and war conditions have emphasized it, when there ought to be clear thinking and freedom of approach to the great problems which the country is trying to solve. We cannot ignore our relationships to other denominations, and if those relationships are not to be of a hurtful kind but on a plain principle of New Testament time and thought to clarify our ideas.

teaching, then we ought to take the necessary. I can easily understand the surprise of some readers of Dr. Love's book that he should have expressed or seemed to express fear that Southern Baptists would be swept from their feet by this movement. When we look clearly at the program which I have indicated above, it seems rather remote from anything in the probable action of Southern Baptists. It is almost absurd, indeed, to imagine that Southern Baptists would adopt that program.

We need, however, to keep in mind one important angle of the situation if we would do

justice to Dr. Love. He is thinking of the whole problem largely from the foreign mission standpoint, and it is in the foreign mission field especially that the above program is considered to be the proper one; and indeed, in some foreign mission fields, attempts have already been made to carry it out. Dr. Love, therefore, is in vital relation to the difficulty in a way which is not true of the rest of us. Hence his emphasis upon the dangers which are peculiarly imminent in relation to the foreign mission enterprise.

In my next article on the Union Movement, I will undertake to give some definitions of terms.

BAPTIST EDUCATION COMMISSION.

(Continued from Page Four.)

is. But there is a danger with every opportunity. The danger is that those to whom opportunity comes will not see and seize it. Dr. Broadus said that opportunity was like a horse bridled and saddled, which comes to the side of every young man and pauses for him to mount. If he will not mount, the horse moves on to another. May it not be that we represent the young man today? The horse is waiting. Shall we mount and ride? Opportunity paused for the Jewish people to mount. They would not, and the time came when they could not.

Again it is our opportunity to have part in preparing for the world a citizenship which shall insure a safe democracy. History shows that two-thirds of the Presidents of the United States have been college-bred men, and that sixteen of the eighteen college men were educated in Christian schools. In 1905 seven of the nine justices of the Supreme Court were educated in Christian schools. Eighteen of the twenty-six recognized masters in American letters were college men, seventeen of the eighteen were from Christian colleges. Two-thirds of the men of affairs in "Who's Who" have been graduates of denominational colleges. Of the Chinese Assembly at Nankin (1912) which voted the Chinese Republic, three-fourths were products of Christian schools. Dr. Eby says from 1874 to 1907 the state and municipal schools received over twice as many students as did the Christian schools. But during that time the Christian schools produced more than four times as many of the prominent men in the United States as did the state and municipal schools. This gives the students in the Christian school more than eight times as many chances to become prominent as are given to the students in the secular schools.

Let us determine that we will by the help of God measure up to our opportunity, and see that the next generation does not find the Baptist denomination behind educationally.

Write Rev. T. A. J. Beasley, Newton, Miss., for catalogue of Clarke Memorial College; write Prof. J. L. Johnson, Hattiesburg, Miss., for catalogue of Woman's College; write Dr. J. W. Provine, Clinton, Miss., for catalogue of Mississippi College.

After taking training at Blue Ridge, N. C., Rev. Robt. H. Russell is in Y. M. C. A. work at Camp Johnston, Jacksonville, Fla.

No Counterfeit, But Real and Genuine Metal

A Candidate Whose Performance Keeps Step with His Promise.

A Strong Appeal to Voters of the State by a Mass Meeting of Gov. Noel's Neighbors.

The following address was made to the voters of the State by a mass meeting of Governor Noel's neighbors held at Lexington on August 1:

Mighty days are upon us. More than a million of the soldiers of the republic are in France. In a little while another million sons of the new world will be on the battlefields of the old fighting to protect our rights and our Christian civilization. We are at an Armageddon crisis in history. In this ferment, in this vast upheaval, no voice is more potent to courage, to lead and direct our civilization and our military armies than a United States Senator of the right kind. On the other hand no voice is more potent to discourage, and to obstruct, to sow dragon's teeth of disunion and disloyalty among our civilian and our military armies than a Senator of the wrong kind. The Democrats of this state are about to choose a United States Senator for Mississippi. For the honor of our state and for the advancement of the war we pray that the choice will fall upon one who as a spokesman for Mississippi on the floor of the Senate will voice her spirit of patriotism with a zeal, a dignity and a power befitting one who is called to speak for a great state in that elevated sphere.

NO YELLOW.

Therefore we neighbors of Gov. E. F. Noel in mass meeting at Lexington declare to the people of the state our faith that E. F. Noel will meet the demand of the hour with

an honesty and sincerity of purpose, a loyalty no man will question, and a determined ability such as is possessed by but few men who offer for office.

Gov. Noel is a loyal Democrat, loyal to our State and to our Country, loyal to the core, to the cause for which our nation is at war and loyal to our great President. No streak of yellow will ever mark the trail of his campaign.

NOEL INDEPENDENT.

Of all men in public life in our State for some years past he is by common consent the most independent in a political way. What he has accomplished has been owing to his own individual effort and merit alone. He never was a cot-tail rider and never joined up with any gang or ring. He is big enough to stand alone on his own ability and make his appeal straight to the people.

NOEL AND POLITICAL MASTERY.

Professions of warm devotion to the people have grown stale and cheap from long use by stale and cheap politicians. They ought by this time to cease to deceive. When shall we learn to measure a candidate by his deeds rather than by high sounding campaign promises spread out in rich profusion to catch the unsuspecting? Have we not been taught from of old that a tree is known by its fruit? Shall we then test a man by his work or by his ability to harangue the people? Moses was not eloquent; he was of slow

speech and of slow tongue, but he was chosen for leadership in the crisis of his people and he proved to be the greatest lawgiver the world ever saw.

Governor Noel through his own work wrought into statute has done more to fix political mastery in the hands of the individual voter than any other man or set of men in the State.

We shall show that this is so. The compulsory primary election law now on our law books is the work of his hands. As a State Senator, E. F. Noel introduced the bill. It was defeated by those afraid to trust the people, but at the next session of the Legislature he introduced the bill again as the first bill introduced in the Senate and forced its passage through both houses. Its constitutionality was attacked and at his own expense Gov. Noel defended this measure with success before the Supreme Court.

Senator Vardaman was at that time editor of the Greenwood Commonwealth and he published to the world in that paper his opinion that even if Senator Noel should never accomplish anything else, the passage of this law should make him "famous." Why? Because prior to the passage of this law the candidates for the office of Governor and other State offices were nominated by the State conventions at Jackson. A State convention was a foregathering of county politicians from the different counties. Such conventions were little more than political swapping

Thursday, August 15, 1918.

THE BAPTIST RECORD

rings where candidates were swapped into nomination and others, alas! were swapped out of it. But as they were Democratic nominees, all Democrats voted for the nominees at the general election which followed. As there was no Republican party to speak of in the State, the nomination was therefore equivalent to election. So it was that such conventions at Jackson really in effect elected our State officers.

Inquire out how many voters had a say-so or a part in choosing the nominees for Governor or any other State office under the convention system. You will find that only politicians who attended the State convention at Jackson had any voice in the thing. They chose our officers because those who were named by them as the candidates of the Democratic party were always elected in the general election. Now, by reason of the primary election law every qualified elector may take part in the nomination, the one important step in the selection of our State officers. As a result of whose efforts? The man whose cause we advocate. It was he who led the movement to take the nomination of our State officers out of the hands of wire-pulling and trading State conventions at Jackson, where thousands of us could not go, and bring it home to the election precinct of every voter. Who will deny this? No man can deny it. Yet we have heard some men sneer at Governor Noel when those very men would have had no more part in State politics than an infant in arms had it not been for Gov. Noel's measure to give every single qualified elector an even show.

MORE POWER FOR THE VOTER.

Gov. Noel led the movement to make our judges elective by the people. This is known by all men in the State. He has been criticised for that and also because of the primary election law by the convention type of politician who loved to parcel out the offices while the people were not looking. But these very things, stronger than a thousand promises, stronger than a thousand bawling professions of allegiance to the people's cause, conclusively prove in our estimation consistent and repeated efforts on his part to place political power where it logically belongs—in the hands of the individual voter, making him sovereign in something more than in mere name. The judges under an elective judiciary are as good and in some cases far better than those who held under appointment by the Governor. And one fine by-product of the elective judiciary is this: It prevents a candidate for Governor from making of our judiciary offices a matter of barter and trade, from agreeing with certain prominent lawyers that if they would support him for Governor he would, if elected, sometimes had a mighty sorry judge on account of this sort of thing under the old system.

NOEL AS GOVERNOR.

E. F. Noel served the State as Governor for four years. He made his appeal as man to man straight before the people and was elected on his own merit. Immediately liquor

selling was outlawed and the infamous back-et shops were banished from the State. This in the very beginning shows the high tone reached by his administration. He discharged the duties of that high office with great ability and with a scrupulous, accurate honesty in money matters which has never been questioned in the slightest particular even by his most bitter enemies.

Long a close student of public questions and public affairs his term as Governor broadened his vision, a valuable experience for a United States Senator.

A GOOD MAN.

Best of all Gov. Noel is a good man, a clean, straightforward Christian gentleman, incapable of petty deception and low demagoguery. We have known him as a neighbor to him for years and we know what he is. Elect him to the Senate and he will represent this State with old-fashioned honesty, a powerful ability and a steadfast statesmanship of force and initiative. He will support the President; he will support the Democratic party, and and he will support the war. He believes heart and soul in the justice of the war and in the imperative necessity of our entry therein.

NOEL MEN BY THOUSANDS.

There are men by thousands in the State who believe—who know—that he is the best man in the race for this distinguished office. If there ever was a time, now is the time when it is the solemn duty of every man to himself and to his State to cast a conscientious vote and this means a vote which will honestly express an honest judgment on the merits of the candidate. Surely a time like this is no time for political jockeying. Let every Noel man stand to his guns and we shall go "over the top" in good style.

FOOTING HIS OWN BILLS.

We call attention to the fact that Gov. Noel is making a campaign at his own expense. He has no clerks who are paid by the United States treasury to carry on his correspondence, such as his opponents have. Nor has he any franking privilege such as his opponents have, which means the right of Senators and Congressmen to send certain matter, speeches and letters, through the mail without paying postage. Governor Noel pays his own postage. Nor has he a big salary running at the expense of the United States treasury for attending sessions of the Senate and House while he is going over the state prosecuting a campaign. Do you know that the people are paying out of the United States treasury, a big part of the campaign expenses of his opponents? Governor Noel is footing his own bills.

THE CONGRESSMAN AND THE SENATOR.

A word as to the two other candidates. We would not ignore them. However we must respectfully but firmly state that the best evidence obliges us to conclude that they are not suitable material for this great office. If you believe the witnesses who have freely and voluntarily come forward to tes-

tify on this issue you will not dissent from our conclusion.

Senator Vardaman has been at the capitol for nearly six years. He has kept up with congressional matters, it was his duty to do so, and he is more familiar with Congressman Harrison's multiplied activities and the Congressman's boasted capacity than any other man in the state. The Senator broadly declares openly and in public the truth to be that Congressman Harrison is in fact no more than a "fatuous echo," a man to fetch and carry, a chameleon who promptly changes his color to suit his company. The Senator speaks from a wonderful vantage point for observing the Congressman and undoubtedly knows whereof he speaks.

Congressman Harrison has been at the capitol for nearly eight years. He has been at pains carefully to observe Senator Vardaman and carefully to study his positions and is more familiar therewith than any other man in the state. Speaking from his accurate first-hand knowledge he proves by the record and therefore declares that Senator Vardaman has opposed every measure of first importance brought forward by the Democratic administration; that we either have the wrong Senator or the wrong President; that more than four months after our entry into the war the Senator, a Mississippi Senator (God save the mark) not in heat but deliberately and with forethought, wrote out an interview and had it published in the newspapers in which he spoke of our going to war "to stab Germany in the back while England and France had her down." The Congressman also undoubtedly knows whereof he speaks.

These two gentlemen have been together on the line of battle for years. Though recently estranged, they have had most peculiar advantages for eyeing each other at very close range and correctly appraising the value of each other's service. Their posts of duty have been in the capitol at Washington. We have been a thousand miles away. Repeatedly and with becoming candor, they have given us an estimate of the services of each other. We who know him knew all the time that Governor Noel was by character, temperament, and attainment the best man in the race, but the outspoken, long-considered, and what is more to the point, HONEST opinion of these gentlemen as to the pitiful part played by each other on the stage at Washington makes our assurance doubly sure that these two fellow servants ought to be given an indefinite leave of absence, and that Governor Noel ought to be sent to Washington. Governor Noel is tried and true and he will take and maintain his stand in the Senate for the honor of our State and Nation with something of that stubborn courage and something of that exalted unfettered spirit shown forth to the admiration of the world by our brave and gallant soldiers on the Aisne and the Marne.

T. G. JORDAN,
Secretary of Mass Meeting.

The cost of printing this advertisement is paid for by Gov. Noel's friends.

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DAVIS MEMORIAL MEETING

We closed a series of eight days meeting at Davis Memorial Baptist Church in Jackson last Sunday evening with fifteen accessions, ten being by baptism.

This, in view of the fact that we have already baptized about twenty-five candidates since February, is very gratifying, and yet we have others who should and will come as a result of this meeting and especially the strong earnest efforts and convincing appeals of our noble minister, Dr. J. J. Justice.

Brother Justice came to us from Bridgeport, Ala., where he was our pastor for more than a year of our stay in the Home Board Mountain Mission school work. It was then when every closely associated with him that we learned to love and admire him, not only for his splendid scholarly attainments and professional ability, but for that superior quality of earnest faithfulness as a real pastor and ambassador of Christ, so many characteristics of which were abundantly manifest in him, while with us here the past week.

It is the universal expression from this noble and most loyal people, as well as outside friends, that no better man could have been found in the States over than we found in Brother Justice. His messages are plain but scholarly, tender and gentle, yet strong and convincing, leaving not a stone unturned and not a man in doubt as to what he should do.

Besides his faithfulness in delivering his messages to the unsaved, he made many strong appeals to the church for higher ideals of Christian living and progressive forward steps, sowing seed that will be constantly bearing fruit unto the church and Kingdom of our Master, henceforward.

It saddened our hearts to see him go away, but hoping for his return to us some day, many prayers shall follow him back to his prosperous field of labor at Bridgeport, where he is making marvellous progress in his pastoral work for the Christ.

Let all the people pray for us and our young Christians.

THOS. J. BLASS.

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I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name

Address

Shipping Point

NOTE:—I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases. —Rev. A. McA. Pittman.

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When you feel bilious, sluggish, constipated and all knuckled out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and an not salivate.

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THE POCAHONTAS MEETING.

Mt. Pisgah Church has just closed a good meeting. Rev. W. A. Jordan did the preaching. In a style peculiar to himself he presented the gospel with clearness and in the power of the Holy Spirit.

On Wednesday evening he preached on "The Relation of the World War to Christianity." The crowd on this occasion was perhaps the largest that has assembled at our church since the Association met with us several years ago.

On Friday evening Rev. J. G. Lott, our pastor, baptized five into the fellowship of Lula Church, which is now without a pastor.

The principal feature of the morning service on Friday was the ordination of Bro. W. H. Bell to the office of deacon. W. A. Jordan and J. G. Lott constituted the presbytery. Bro. Lott was elected Moderator and M. L. Oswald clerk. Brethren J. A. Hill, deacon in Mt. Pisgah Church, and W. M. Bardie and C. E. Wilk with as and took part in the ordination. Deacons in Lula Church, session.

Following the presentation of Bro. Bell to the presbytery by M. L. Oswald, Bro. Jordan preached the ordination sermon and presented the Bible. Bro. Lott offered the ordination prayer, which was followed by the laying on of hands.

The church is rejoicing in the ordination of Bro. Bell to this important office, and with the spiritual uplift that is ours to enjoy at this time, we feel stimulated to undertake greater things for the Lord.

M. L. OSWALT.

HATTIESBURG FIRST CHURCH.

My Dear Brother: I am sure you will rejoice with us when I tell you that last night our First Church paid our church debt of \$15,000 and left in the treasury some three hundred dollars for other blessings. The committee consisted of W. L. Pack and T. W. McClaskey, and such royal giving you have not seen. To when

Your Eyes

Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggist or by mail 60c per Bottle. For Book of the Eye-free write **Murine Eye Remedy Co., Chicago.**

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USE TETTERINE

the time came, without a public collection, cash in hand with no strings, all the debt was paid. At the same service the Sunday School, through Bro. E. G. Hightower presented the church our Service Flag. There were sixty-four names of members on it, two of them Red Cross nurses at the front. I remain,

Yours fraternally,

JOHN T. CHRISTIAN.

GOOD TIDINGS.

I assisted Brother E. T. Pittman in a meeting commencing on the first Sunday in July. Had a great meeting in which the Lord blessed His people. I and my son, A. T., conducted a meeting at Enon Church, Clay County, the week following the fourth Sunday in July, which was one of the best revivals I have been in in some time. Thirty-one for baptism, three by letter and the church greatly revived. It is good for anybody to be among those folks.

J. F. MITCHELL.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

WITNESSING FOR CHRIST

Luke 12:8-12; Acts 1:1-8.

Lesson for August 25.

Master Text—"Every one who shall confess Me before men, him shall the Son of Man also confess before the angels of God" Luke 12:8.)

Lesson Setting—In the last lesson we saw the church in its corporate capacity working together harmoniously and efficiently. It was a growing, liberal church equal to any emergency. In this lesson another aspect of Christian service is presented, that of witnessing for Christ. The center of interest in last lesson was the church as a whole; the center of interest here is the individual Christian as he speaks for Christ in word and in deed.

The passage in Luke belongs to Christ's prean ministry only a few weeks before His crucifixion. The passage in Acts, written also by Luke, sets forth an incident just before Christ's ascension.

1. *Confessing and Denying Christ* (Luke 12:8-12.)

In these verses a great incentive to loyalty to Christ is offered. One must confess Christ before men, if Christ confesses him before God.

The reference here is not only to a public confession of Christ in salvation, but a continuous confession of Him before men as Savior and Lord, as evidence of salvation in Him.

1. *The Confession of Christ Before Men* is extremely important. Can one be saved and never confess Christ as Savior before men? The scriptures hold out no hope of salvation to any one who refuses to confess Him openly. What about Nicodemus and Joseph of Arimathea? These were disciples secretly. But they both confessed Him openly at the crucifixion, a time when it was most unpopular to confess Him. Paul says, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It is evident here that the possibility of salvation is bound up with a confession

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Recapitulation—there is not so much in the ordinary vacation of there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

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The circulation of *Home and Foreign Fields* is essential to the success of the great program of Southern Baptists for Home and Foreign Missions, and should come in for much emphasis in the associational meetings.

Dr. J. E. Love, Secretary of the Foreign Mission Board, says:

Home and Foreign Fields which is the single missionary organ of the Southern Baptist Convention, should have special presentation, and no messenger should be allowed to leave the Association until he has subscribed to this journal. In addition to this, a special representative should be appointed for each church in the Association to take subscriptions for *Home and Foreign Fields*. This magazine is an absolute necessity to the missionary life, intelligence and activity of our Baptist Churches in the South.

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Next session begins September 17, 1918.

T. A. J. BEASLEY, B.A., D.D.,
President.

of Christ. His statement in our lesson is positive. His confession of one before God is conditioned on a confession of Him before men. To put it a bit more pointedly, the faith in Christ which does not lead to an open confession is not a saving faith. The Master holds out great inducement to men for open loyalty to Him. Just what Christ meant by confessing one "before the angels of God" is not quite clear, but most likely has reference to His continuous intercessory work on behalf of the Christian. He ever liveth to make intercession for us. And if any man sin we have an advocate with the Father. That person who denies Christ in heart and word is cut off from these gracious benefits. He is lost.

2. *Speaking Against Christ*—This was the great sin of the Jewish leaders. Speaking against Him is a much greater sin than a passive denial. It denotes progressive development in obdurance of heart, but one's condition is not beyond remedy. The sin, though great is forgivable. Christ attributed such an attitude toward Him to ignorance of who He was. He prayed, "Father, forgive them; for they know not what they do." Therefore He said that "whosoever shall speak a word against the Son of Man, it shall be forgiven him." The first stage of obdurance of heart is denial of Jesus as Savior. It becomes a more aggravated condition when it takes the form of speaking against Christ. This condition is not beyond the grace of God.

3. *The Unpardonable Sin*—There is a state of alienation from Christ totally beyond remedy, that of blasphemy against the Holy Spirit. There is no forgiveness for this sin. The Jews were guilty of this sin. Christ claimed to be the Messiah—Son of

God. He evidenced the fact by His works. They said through their utter perverseness of heart, that He was working through the power of the devil. They knew they were lying blasphemers. His work was done in the power of the Spirit. Therefore their sin was against the Spirit, against light, palpable, unforgivable. The unpardonable sin of the Jews, the unpardonable sin now was not, is not to be found in some one specific act, but in a willful state of perverseness and obduracy of heart which calls light, darkness; good, evil; the work of the Spirit, that of the devil. Attributing the work of the Spirit to the devil was only the manifestation of total, inexcusable perverseness of heart.

II. *Power for Witnessing for Christ* (Luke 8:14-12; Acts 1:1-8.)

To those who confess Christ power is promised for emergencies in witnessing for Him, also for witnessing as one's life work.

1. *Power for Emergencies*—In carrying out Christ's program for saving men, He discloses the fact that His disciples will be opposed, persecuted, brought before courts. In these emergencies they are not to become anxious about the defense they are to make. "The Holy Spirit will teach them at those hours what to say, what defense to make. This promise has been fulfilled again and again when God's men have had such emergencies to meet.

2. *Power for Continuous Witnessing*—The question arises, why do Christians need special spiritual power for service? The why is seen in the service of two Christian men. They do the same thing. They might speak the same message. In one case nothing is accomplished; people hear the word indifferently. In the other

case much good is done; the message stirs people to action. Why the difference? The power of the Spirit and the lack of it. Therefore the need of spiritual power in Christian service. "Apart from Me ye can do nothing." is one of the fundamental laws of Christian service.

The distinctive purpose of the Spirit's coming upon the disciples was to give power to witness for Christ effectively. "Ye shall be witnesses unto Me." Their testimony is to be concerning Him. Christ gives His pledge that such testimony will be effective through the power of the Spirit. The world would see Jesus through our testimony.

Finally the sphere of testimony is pointed out. It is to be in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth. Wherever man is found the testimony is to go, until all the world shall know of His redeeming love. To refuse this is to be a traitor to the government of God.

THIRTY SCHOLARSHIPS FOR FREE TUITION to worthy students. References required. Meridian College, Meridian, Miss.

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R. K. MORGAN, Principal
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Two important changes in Literary course on account of the war. 1st. All regular Freshmen receive Home Science without extra charge, as the Government has asked us to place it in the regular course. Students specializing in Home Science take it as an extra. 2nd. Spanish is substituted for German, being taught by Mrs. J. G. Chastain of Mexico.

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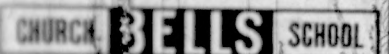


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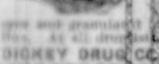
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For sore, weak or inflamed eyes. Call for genuine in 40c box. All drug stores. Sold by mail 25c.



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LUCEDALE

Last Sunday, August 11th, was a great day for the Baptist brethren at Lucedale, Miss., when the new building was dedicated free of debt. Dr. J. T. Christian of Hattiesburg preached the dedication sermon to a church full of people, and over \$1300 was raised to cover the indebtedness. The sermon by Dr. Christian on "The Glorious Church," consisting of three great things—an Ideal Membership, an Ideal Fellowship and an Ideal Service, made us long for such a church in this town. Another large audience gathered in the afternoon when Dr. Christian spoke on the religious aspects of the war, and a splendid discourse was given. At night the auditorium was filled with something like 350 people to hear the sermon on "Why We Baptize," by the pastor, and to witness the beautiful ordinance of baptism, when seven candidates were buried with Christ in baptism that like as Christ was raised from the dead by the glory of the Father even so they might walk in the newness of life. No less than 1,000 people attended the three services though the town has a population of only about 500.

During the past two weeks a good revival meeting was held by Bro. N. R. Stone, who preached some excellent sermons and helped considerably to revive the church. During the meeting seven were received for baptism, three by letter and two by statement. This makes twenty-four who have been received into the fellowship of the church during the present pastorate of seven months.

The new church building could not be duplicated for less than \$4,500 or possibly \$5,000. Six class rooms are placed around the auditorium, which will be separated by movable partitions. Two large rooms are also placed at the back of the pulpit which can be used for Sunday School purposes, dressing rooms, prayer meetings, socials or other purpose in connection with the work of the church.

There is a nicely arranged baptistry, at the back of the pulpit, built with cement and concrete. The seating accommodation of the church with the use of the class rooms, which can be thrown into the auditorium, is about 500. The building is bungalow in shape and well designed and constructed as a protection against any severe storms that may come this way. With only 110 members and not much wealth among them the church has attempted the heroic task and greatly rejoice in being able to dedicate free of debt. Our next desire is to furnish the building which will cost somewhere about \$1,000.

P. G. CARTER, Pastor.

MEETING AT WALTHALL

We began our meeting at Walthall on the fourth Sunday in July and closed Friday night. Brother Owen Williams of Brooksville, was with us and did the preaching. To those who know him it is needless to say it was well done. Williams is one of our strongest young ministers. His messages were the pure, simple gospel of salvation by grace through faith. The key phrase in each sermon was Jesus Christ, the Saviour of Sin-

ners. His arguments were simple yet strong and delivered with such force and power as comes only from men filled with the Holy Spirit. He proved himself to be a natural leader of superb tact.

Results were seven additions to the church, the faith of the believers strengthened, and the church made strong in her determination to do more toward bringing in the Kingdom. To this end as an after-math to the church to church campaign in Webster County we installed the budget system. It was accomplished, thus: A meeting of the male members was called at three p. m. Wednesday, when we discussed and fixed a budget of three hundred and fifty dollars, which was recommended to the church and unanimously adopted at 11 a. m. Thursday. A committee was then selected to make an every member canvass. Brother Williams and I motored over to Eupora, had subscription cards printed Friday. The committee was called to meet at the church at 2 p. m. Friday, and after a season of prayers divided themselves into groups of two started out to canvass and take subscriptions in their respective sections. Within three hours all had returned, and after results were tabulated it was found that we had gone over the top by a little more than \$100, making a total of \$450.00 subscribed. When the results were announced at the evening service there was a general "Thank the Lord" sounded throughout the house. In this work Brother Williams showed himself equal to the task. We give God glory for it all.

E. N. MOODY, Pastor.

BETHLEHEM

Perhaps some of our Baptists will be delighted to know that old Bethlehem Church has come to life after four or five years without a pastor. The writer was asked last fall to come down and preach to the people at Bethlehem. We gathered there and had service. Then with the year 1918, the church called the writer as pastor. Our congregations grew from month to month. So the fourth Sunday in July Bro. B. A. McCullough, of Hillsburg, came to us and held a protracted meeting preaching the unsearchable riches of Jesus Christ for four days, resulting in a great revival of the old church and others who attended the meeting and one for baptism. Brother McCullough is a strong gospel preacher, a man who declares the whole counsel of God. Our people were so delighted with the preaching of Brother McCullough that they invited him to come back again next year. Brethren, pray for the pastor of this little church that he may be a wise and good shepherd, able to lead the flock in the paths of truths and righteousness. Yours in the work.

J. J. STRINGFIELD.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the child will be in perfect health. Pleasant to take. 50c per bottle.

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Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to be a great preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and late Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength in and see how much you have gained.

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BY Southern Baptists

1. To Evangelize a Thousand Million People from whom we have withheld the Gospel which we enjoy.
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3. To Educate the most ignorant and most superstitious of all the people on earth, and especially to Train Preachers, Teachers and other Christian workers for these.
4. To Build Houses of Worship for more than half the churches which are without places of worship.
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6. To Erect Residences for Missionaries, many of whom are enduring great hardship.

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Carbol soothes the pain, draws out the inflammation and heals. Use one for boils, carbuncles, felonies, abscesses, piles, hemorrhoids, ringworm. Large 25c boxes at good drug stores. Write Spurlin-Neal Co., Nashville, Tenn., for free sample and literature.

WHEN WRITING OUR ADVERTISEMENTS PLEASE MENTION THIS PAPER

BLUE MOUNTAIN

Blue Mountain College expects to be better prepared next session to give proper comforts and thorough educational advantages than ever before in the history of the institution.

Our forty-sixth annual session opens September the 18th.

Last session every room was engaged before the session opened and the capacity of the boarding department was taxed to its utmost. We now have considerably more room engagements than we had at this date last summer.

We will have by far the best prepared art teacher that the institution has ever employed, and one equal to the very best employed by any school for girls in the South.

The music faculty has for years been of unusually high standard among the colleges of the South and will be fully up to any period of its past record. Piano, pipe organ, violin and voice will be given by specialists who are strictly up-to-date.

The home science department was crowded last session and is worthy of all trust.

Our expression department is widely recognized both by the people and by the famous expression schools of the Nation. Prof. Booth Lowrey and Miss Elizabeth Purser will still be in charge.

In the absence of Prof. P. H. Lowrey, who is in the army, the Senior English will be taught by Prof. David E. Guyton, a graduate from Columbia. While the other college classes will be taught by Miss Ray, who has a B. A. from Blue Mountain and a B. S. from the Peabody College for Teachers. The Academy English will be in the hands of Miss Susan Riley of Texas, one of the most brilliant of our Alumnae, who has had a number of years of successful experience in teaching.

The place hitherto occupied by Prof. Jones will be in the hands of a graduate from Princeton who has had successful experience in teaching.

All departments will be under specialists of high order.

Our location is in the highest and healthiest part of Mississippi, being only one mile from the highest known point above sea level in the state.

For catalog address.

W. T. LOWREY, LL. B., President.

Blue Mountain, Mississippi.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected, and aided by the careless touch of a dirty hand may become infected and developed into an ugly sore. The sore is only one step removed from blood poisoning, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co. 809 Gray Bldg., Nashville, Tenn., for sample.

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Cuticura Soap

All druggists, Soap Co., Ointment Co. & Co., Tolson St., Sample each free of "Cuticura, Dept. M, Boston."

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

GREAT MEETING.

Our much beloved Sunday school secretary came to Hushpuckana to hold a few days meeting with us. For six days he preached with mighty power, and as a result we baptized eleven folks, all of whom were grown except two boys, and six came in by letter, making seventeen new members.

Brother Byrd is a great preacher.

For one year we have been going to Hushpuckana one a month and preaching in the afternoon. This is a little place four miles north of Shelby. Fifteen months ago Bro. W. R. Cooper and Bro. R. A. Eddleman held a few days meeting here and started a little church with eight members, and now we have twenty-five, with some of the best farmers in this part of the Delta as members.

Brother Byrd had to leave two days before we closed the meeting, and we closed on the first Sunday afternoon at three o'clock and baptized in the beautiful little Hushpuckana river at three o'clock, where there were folks from towns for miles in every direction to witness this baptizing. Three large planters were baptized, and there were at least a thousand of their negroes to see it well done.

We are now planning to build a beautiful little church.

God is blessing out meetings and we are happy. Yours for big things,
W. E. FARR.

"That thou dost do quickly" is the words of Rev. C. C. Pugh, of Hazlehurst, while helping Pastor A. E. Lucas in a five-days meetings at New Zion Church, near Ackerman, Miss., which resulted in thirty-one (31) additions to the church, twenty-six (26) by baptism.

Grove's Tasteless Chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 60c.

PARKER'S HAIR BALM
A toilet preparation of merit. Helps to eradicate dandruff. Restores Color and Beauty to Gray or Faded Hair. Sold at all Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops pain, cures roughness to the feet, makes walking easy. 10c by mail at Drug Store. Hinds Chemical Works, Paterson, N. J.

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BE ATTRACTIVE

Have Pretty Dark Hair

"La Creole" Hair Dressing is the original hair color restorer, and not a dye. Applying it to your hair and scalp revives the color glands of nature. It is the only hair color restorer that will gradually darken all your gray or faded hair in this way. No matter how gray, prematurely gray, faded or lusterless your hair might be "La Creole" Hair Dressing will make it beautifully dark, soft and lustrous. Easily applied by simply combing or brushing through the hair. Don't be misled into buying some cheap preparation.

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"LA-CREOLE" HAIR DRESSING

for gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.25 by Van Vleet-Mansfield Drug Co., Memphis, Tenn. (Advt.)

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*Courses of Study include all departments usually
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School of Biblical Theology.

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School of Sunday School Pedagogy.

School of Christian Sociology.

Lecture course on Evangelism and Practical Christian
Work.

The next session opens Wednesday, October 2, 1918

Catalogue giving complete information sent free upon request.

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Norton Hall, Louisville, Ky.

The Baptist Record



OLD SERIES, VOL. XXXX

"THEY KINGDOM COME"

JACKSON, MISS., AUGUST 22, 1918.



NEW SERIES, VOL. XX, No. 33

President Wilson gets a salary of \$75,000 a year and pays \$100,000 back to the government in taxes.

More than 100,000 men in the United States in the last year have been in any entire year previous.

More than twenty were baptized at Lane Creek Church, near Clarksville. Brother W. R. Cooper was the preacher.

Dr. Ben Cox conducted a union meeting at Wartrace, Tenn., in which there were several professions of faith.

Lt. P. I. Lipsey, Jr., landed safely on the other side of the Atlantic, according to information received ten days ago.

At the noon prayer meeting, Pastor Cox of Central Church, Memphis, last week preached six sermons on the Holy Spirit.

Every member of the Mississippi College faculty who is in the state will take the field at once to get students for the college.

The Baptist Record has New Testaments for soldiers, good type and binding at a reasonable price. See the advertising pages.

Brother Guess reports a good meeting at Mehan Junction. He is one of the students in Clarke College who is making good.

Pastor O. P. Bently assisted in two good meetings, one at Sallis and another at Macedonia church where Bro. T. J. Ellis is pastor.

Brother Turner reports thirty-five added to the church in a meeting at Leesburg, Rankin county, in which Brother Virgil Halley preached.

Brother J. H. Fuller writes from Chattanooga that he is working there while he rests on his vacation, with more calls than he can fill.

Parents don't let your boy enlist in the army if under 21. The government wants him in college and will give him deferred classification. J. W. Province.

Seven were received at Rehoboth Church, Rankin county, where Rev. J. C. Robinson of Canton preached. Brother Robinson was getting back close to home.

You will find in this issue an interesting article on the Southern Baptist Sanatorium by Supt. Vermillion. This institution is located at El Paso and is intended for tubercular patients.

The opening of Mississippi College is changed from September 11th to Friday, September 20th, in order to give us time to adjust ourselves to demands of the War Department. J. W. Province.

The uncertainty about the new draft law need not prevent your sending your boy to Mississippi College. If he is not called that is the place for him and if he is called it will better prepare him for his work.

Pastor J. G. Gilmore writes: Had a really good meeting at Spring Hill. Brother R. R. Jones, pastor at Summit, was with us and at his very best. He is a strong gospel preacher. Six baptized are part of the results.

The Index quotes a college president as saying: "There is no such thing as Christian Education." We have somewhere heard of another fool who said, "There is no God." But we have had no evidence that the deity resigned on that account.

Fully a score of applications for entrance into Mississippi College came in one day this week.

Prof. J. L. Johnson has again shown his loyalty to the Baptist Woman's College and to the Baptist denomination by declining to accept the Chair of History in the University of Mississippi. This was a very flattering proposition. In declining he has shown his unselfishness.

The president while in Washington urging the claims of Mississippi College in connection with the Students Army Training Corps Unit, was given cordial assurance that every thing possible would be done to help us and that equipment would be forwarded at earliest possible moment.

Since resigning at Hattiesburg Rev. T. W. Green has been assisting in meetings and is engaged till September. He was with Pastor Barrett at Seminary where there were nineteen added to the church, fourteen for baptism. He was also with Pastor McCullough at Gillsburg and Terry's Creek when eleven were received for baptism.

For several years we got out a special education number in the summer time. This we did upon our own initiative. This year we concluded that the colleges themselves might assume the responsibility. They have not chosen to do this, but most of them have found larger advertising necessary and we hope profitable.

We do solemnly believe that the War Department's exclusion of other denominations from the conduct of their work at Annapolis, and giving exclusive privileges to Roman Catholics and Episcopalians is in violation of the constitution of the United States, which forbids the establishing of religion or preventing its free exercise.

Dr. J. F. Love, secretary of the Foreign Mission Board will leave about Sept. 1 for a visit to the churches on the foreign field. This is the plan for getting first hand information and the board has shown great wisdom in instructing him to make the trip. It will be a blessing to the churches abroad and in turn to the churches at home.

The charge that Congressman Hobson has repeatedly made in his prohibition addresses over the country is proven true that the United States Brewers Association has been in league with the pro-German-American Alliance, which has been dissolved by Congress by the withdrawal of its charter on account of disloyalty. You will notice that the big brewers generally are encountered with German names.

At the Summer Class graduation exercises of The Moody Bible Institute of Chicago, held August 6, diplomas were awarded to 84 graduates, of whom 77 came from 24 states and 7 from 4 foreign countries. Many of them are to go abroad as foreign missionaries. One hundred and sixty-nine students from 37 states and four foreign countries were awarded diplomas also for completing correspondence courses.

Ex-Governor Folk of Missouri, has been nominated by the Democrats for the United States Senate. He is the right kind of man for a time like this or for any time, having won his laurels in prosecuting grafters, and being one hundred per cent Christian and American. He is a brother of the lamented Dr. E. E. Folk for many years editor of the Baptist and Reflector and president of the Tennessee Anti-Saloon League.

Pastor W. A. McGowan says the work moves on gloriously at First Church, Baton Rouge. He has recently assisted in a good meeting at Baywood where 12 were baptized and four received by letter. It was the greatest revival in the history of the church. Crowds came from afar and the revival tide rose high and swept gloriously. Many strong men, heads of families, as well as women and girls and boys were brought in.

A dispatch from Peking a few days ago stated that the Chinese government had conceded the appointment of a minister to the Pope's government at the Vatican in Rome. The reason given was that the minister appointed by the Vatican to Peking was suspected of being pro-German. A better reason still could be found in fact that the Vatican has no standing or business as a civil government. Our government has never gone to the length of sending a representative to the Vatican.

Mr. Webb Brame resigns at New Albany to accept a chaplaincy in the army. The church offered to give him a leave of absence, but he thought it best to resign. He stood the physical examination at Camp Pike and it was not necessary for him to go to chaplain's school. His church gave him \$250 to secure his officer's outfit. He has probably received his orders by this time for overseas service and is on his way. He makes request that the brethren remember him in prayer.

It is now possible that the order of the government excluding camp pastors from the military camps, may be modified, but it will be necessary for strong protest to be made against this most undemocratic measure. It seems due to the influence of the Y. M. C. A. and the Federal Council of Churches who wish a monopoly of religious privilege and are showing the disposition which has been in them all the time to crush out denominational work and the existence of the separate churches. There is no use to blind our eyes to the facts, and the truth had just as well be spoken.

Let us not forget to express our gratitude to God for the success of the American and Allied armies in France. It seems that the tide has definitely turned in our favor, and with the number of Americans rapidly increasing on the battle front we may hope for continued success. This does not mean that the war is at an end. That is not in the range of probability for twelve months, but we can put our all into the conflict with good hope. There are now about a million and a half American soldiers abroad and as many more in the camps in this country. Two million more will be ready for service by next June.

The editor of the Biblical Recorder says: The writer has heard several of these Y. M. C. A. leaders and he does not think he exaggerates when he says that two out of three of them declared it to be their belief that "if a man goes over the top, somehow God will make it up to him." And these are the people who seem to be responsible for the exclusion of the denominational workers among the soldiers in order that they may have the exclusive privilege of ministering to the souls of the soldiers. We are all anxious to get no obstacle in the government program for carrying on the war, and will not, but we do most earnestly protest against religious monopoly and exclusiveness. There can be no freedom worth the name that does not include freedom of religion.

THE UNION MOVEMENT—THE USE OF TERMS.

(By E. Y. Mullins.)

The use of words in different senses has occasioned a vast amount of needless debate. It is strange how inexact we may be in the use of important words in any debate. Take the subject I am discussing as an example. The words unity, union, co-operation, federation, and the phrase organic union, have all been used in different senses by different writers and speakers. One employs the word "co-operation" and some one understands it to mean "federation." Another uses the word "federation" and it is understood merely as voluntary co-operation. Many use the phrase "organic union" in a loose general way which may easily convey an erroneous impression. These words are like mountain peaks in the distance partly obscured by mist. The most remote one may seem almost blotted out. All sorts of false positions may be assigned to the peaks by reason of atmospheric conditions.

I am not sure that I can define these terms satisfactorily but I will make the attempt. "Christian unity" is now used in a very general sense to express the fraternal spirit which marks all true Christians for all other Christians. It implies no particular movement or form of organization. The phrase "Christian union" usually carries the idea of some kind of organization. But both these terms are general. They do not in themselves define very closely what is the form of fellowship or organization.

There are three other terms which do convey more definite meaning. "Organic union" means some form of unified or centralized church. The church is conceived of as a vast organism covering a whole country and possessing organs vitally related to the body. It is presided over by a central authority or head of some kind. It implies a centralized form of ecclesiastical authority to which the parts are subordinated.

"Federation" as most commonly used means not quite so much in the matter of union as is implied in "organic." It means rather agreement to subordinate denominational plans and programs to a combined plan or program. It implies a waiving of differences and denominational peculiarities in the interest of some supposed gain in another direction.

"Co-operation" is the next term to be defined. It means voluntary and free co-operation among Christians for common ends in certain cases where there is no subjection to any general ecclesiastical authority, and where there is no suppression of conviction in the interest of a program, and where no denomination abandons its own program.

Consider these terms briefly. Baptists oppose "organic union" because, as they understand the New Testament, no such ecclesiastical organism is contemplated; because it is subversive of freedom and democracy; and because all history shows that centralized churches can not conserve in the highest degree the spiritual heritage of the Gospel. The phrase "organic union" is very

generally used as I have defined it. But there are exceptions. I note that in the report of the Foreign Mission Board, as adopted by the Southern Baptist Convention in 1915, a different meaning attaches to the phrase. I quote: "We would remind all that Southern Baptists are on record by repeated action of the Convention in recognition of that spiritual union which exists among all believers in Christ and in favor of their organic union as soon as it can be perfected on New Testament lines." Now I do not for a moment suppose The Foreign Board meant by the phrase "organic union" the sort of centralized church to which reference is made above. The rest of the report shows this. It means simply that when all Christians agree upon a New Testament basis there will be no longer need for living apart. And yet I think the phrase is not used correctly in the sentence quoted. What is intended is of course wholly unobjectionable and most desirable. I believe we shall be compelled to employ the phrase "organic union" in the sense of centralized ecclesiastical bodies, to avoid misunderstandings. I do not see how Baptists ever can even in the most distant future, become part of a great centralized and "organically unified" church.

"Organic union" is objectionable to Baptists because of its inner principle. Federation is objectionable because of its outward program. That program would abolish the denomination and silence its distinctive message. I do not see how Baptists, North or South, East or West, can ever adopt such a program of unified endeavor as that outlined in Dr. Love's book and given in my first article. I think the sooner this becomes known to those who are trying to merge the denominations the better it will be for all concerned. I do not think there is any danger that Southern Baptists will merge, nor do I believe the majority of Northern Baptists wish to do so.

There remains Christian co-operation. The Texas Convention and The Southern Baptist Convention have both made clear deliverances in favor of this. It leaves the denominational program intact. It puts no muzzle on any one. It demands no sacrifice of conviction and no compromise of principle. It simply recognizes that in many things not involving questions of policy or disputed points of doctrine there are many common interests and aims in which Christians of all names can co-operate. If Baptists were to refuse to recognize this principle it would make of them Ishmaelites in the Christian world and alienate thousands. The war has precipitated many forms of co-operative effort. Some are trying to take advantage of the situation to preach the funeral of Baptists as a people with a witness for spiritual religion. The effort will not succeed. But the very urgency of the situation demands that we define our relations to others in two directions. We need to make clear why we oppose organic union, and federation, but also why we favor co-operation. The former we have done repeatedly. Dr. Love's book does it very forcefully. The latter we have done in a

limited degree. Our discussion of co-operation has been more or less academic. We have sometimes seemed to recognize the principle grudgingly, although this does not apply to the deliverances of the Texas and the Southern Baptist Conventions. We ought to make ourselves as clear and as emphatic in the one direction as in the other. When we do this we will greatly strengthen our position and make clear the reason for the last statement. We need to define our position and define it to "organic union" and once promulgate a principle equally equal in scope to the position of others and infinitely superior to any of the meaning of Christianity. The free and voluntary principle will automatically take care of the question of closer relations between Christians. Those relations will be as close as there are common aims adapted to common effort and no closer. All the good and desirable aims in the opposing scheme will thus be attained finally, but in a far better way, and without any compromise or wavering in our loyalty to Christ and the New Testament. The genius of the age is freedom and democracy. The present great war is for freedom and democracy. Baptists are in their deepest life a free and democratic people. Christianity is a free and democratic religion. Baptists believe that all the problems of Christianity can be solved on a free and democratic basis. We must not abandon that basis for any form of ecclesiastical autocracy. And we must define our own principle so that it can not be misunderstood. We must not permit those favoring centralized systems to put us in a false light as the enemies of all forms of Christian unity. If we suffer this to take place we shall lose tremendously in the loyalty of our own people, and we shall lose much of our influence upon the world at large.

Southern Baptists are agreed in their opposition to centralization, organic union and federation. They are agreed in their recognition and advocacy of the principle of free co-operation. Surely it is a time to seek unity and co-operation among ourselves and to avoid issues which alienate and divide. We need a united front for the great tasks before us.

CLARK MEMORIAL COLLEGE.

Sometime ago we said in an article in the Record that Clark Memorial College could do for our boys and girls what no other Baptist school in the state could do. Lest we be misunderstood, we mention the matter again. We meant that since we have a two-year preparatory course in Clark College, we can take the boys and girls at an earlier stage in their educational life. Clarke College has the boy or girl at the time of life when character is being formed and fixed, and no man ever had a greater privilege, opportunity, or responsibility than that afforded to him in training young people at this period of life. This is what we meant by the statement.

So many boys want military training that

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A PROTEST.

we have decided to conduct a class at Clark College in military tactics during the coming session. We call especial attention to this important addition to our work. It is our purpose to do all within our power to give our students the best possible advantages.

By the time this article appears, we will be doing repair work on the buildings. Some friends have promised to help on this work when we get ready for it. Let this remind you that we are now ready for your help.

If you want a copy of our new catalogue, let us know, and it will be forthcoming.

With cordial good wishes for all, I am

Yours for service,

T. A. BEASLEY.

COPY OF GOVERNMENT ORDER SENT TO VARIOUS MILITARY CAMPS.

Washington, July 24, 1918.

From: The Adjutant General of the Army.
To: The Commanding General Camp
Subject: Services of clergymen as camp pastors or voluntary chaplains.

1. In view of the greatly increased number of chaplains authorized by recent legislation, and of the provision now being made for the professional training of chaplains in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

2. Camp and post commanders are instructed to bring this decision tactfully to the attention of any clergymen who are now acting either as camp pastors or as voluntary chaplains in their commands.

3. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts.

4. This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith upon special occasions.

5. In making public announcement at the camps and posts of this decision, attention should be called at the same time to the fact that plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including the clergy) whom officers and men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest.

By order of the Secretary of War.

E. A. BROWN,

Adjutant General.

A deacon remarked to us recently that he would not have a pastor who did not work to put the Record in the homes of his members. The pastor got him to take the paper a few years ago and now he sees that it is a necessity.

I enclose herewith copy of an order recently issued from the army headquarters in Washington, requiring all camp pastors to leave the army camps within ninety days of the date of the order.

I have no positive knowledge of the influences which led to the issuance of this order. Dr. Gray and Dr. Green are now in Washington trying to find out the "why" of this order, and registering for Southern Baptists the protest of at least one great religious denomination against the execution of the order. There will undoubtedly be other protests from other evangelical bodies.

I have as yet no certain knowledge of the influence behind the order, but it is reputedly alleged that six men from certain non-denominational organizations, but which have their influence only through their claim that they speak for the denominations, were the advisers of the War Department concerning this undemocratic mandate.

Even prisoners in jail in this country are accorded the right of spiritual advisers of their own choice. But this order could cut off the heroic boys patriotic American citizens have sent out from their homes from a like privilege. They would thus only be allowed to have the religious ministries of men who are responsible, not to one of the great Christian bodies, the heart of whose teaching has made this nation great, but to a non-denominational organization.

In this connection it is pertinent to remember that, so far as the public knows, no evangelical body has, through its own responsible official leadership, been consulted as to the justice of this order, or as to its own preferences concerning whether with proper regard for military discipline, it may or may not freely administer to soldiers of its faith unlimited by the theological horizon of the Y. M. C. A.

The first amendment of the constitution reads:

"Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof," etc.

As stated above this has always been interpreted to allow free access even to criminals of religious advisers of their choice.

We have not, whatever certain sentiment swept Church Unionistic statemen may think about it, come to the time in America when the consciences of a free people will rest content under encroachments which interfere with the dear-bought principle of religious liberty.

Roman Catholics freely exercise control over their religious work in the camps. They are allowed in as a denomination. No other religious body is. Evangelicals, through patriotism and through a recognition of the practical difficulties in the case, have quietly submitted to the order of their President to work through the Y. M. C. A. though they were not as religious bodies consulted by him. But evangelicals and assuredly Baptists, will not submit without protest to this proposition to take away from their camp pastors, whom they pay themselves, while at

the same time they give money to the Y. M. C. A., and furnish men for chaplaincies, the liberty to preach Christ and minister spiritually to their own boys in the camp.

Rather than that this order shall be allowed to stand, every Baptist church in the land, every Association and every state body, should memorialize the War Department, their Congressmen and Senators, and if necessary, the President, with petitions and protests.

Please give such attention to the enclosed War Department order as you believe it merits and make any use of this letter you desire, publishing all of it, or part of it, if you see fit. We are confident that you will wish to give your readers all possible light on this important matter.

Fraternally yours,

VICTOR I. MASTERS,

Superintendent of Publicity.

Baptist Education Commission

R. B. Gunter, Sec'y.

DEBT

Makes us servile to the lender; makes us fearful of undertaking large things; makes us uneasy; and cripples our influence with those who believe in doing all things in decency and order. If it were generally known among the unweary how careless the Baptists have been of their school obligations, our evangelistic efforts would be greatly crippled.

But we have inflicted a blow upon that debt of ours. It has been stunned a bit. But its eyes are flashing; its mouth is foaming; its teeth are rattling; its muscles are contracting; it surges and reels; it shakes its head; it paws the earth, and its growls are heard afar. Let's smite it again before it has time to regain its normal strength. If four more men will hurry on with \$500 each, we will strike another blow with a five thousand dollar bill-y. This would bring it to its knees. Then the ladies will come with another supply of munitions to the tune of five thousand. That will prostrate it. Then as soon as the Convention is over, we shall launch a two and a half months' campaign which will be the final blow. We can pay every cent and be free. Kill that debt!

In the meantime let the churches continue the raising of the apportionments. All we do before the Convention meets will not have to be done afterwards.

When the debt is behind us we shall attempt great things for the Lord in our schools.

For the period of the war Mississippi College will reestablish the academy taking men for ninth, tenth and eleventh grade work, for two reasons. First, to aid the college financially and second, to protect the young men from too early enlistment in the army; third, to give the men military training before they are called.—J. W. Provine.

Rev. T. J. Miley assisted Pastor B. L. McKee at Mt. Zion Church, Franklin county. There were eighteen added to the church, seven of whom were baptized. Brother Miley will be assisted this week at Silverana, Smith county, by Rev. G. S. Jenkins of Ripley.

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EDITORIAL.

CAMP PASTORS.

From more than one source we have seen lately that it is the purpose of the government to forbid the work of camp pastors in the military training camps in this country, where they have been busy for the past year. While we have seen no official announcement of the matter, we fear that may prove to the serious injury of religious work among our soldier boys. It has come as a great surprise to the workers themselves, for permission was given by proper authority for their work, and no intimation has been given of its withdrawal, no reasons given for it and no opportunity for the presenting of counter reasons. To be sure, a military order does not have to give reasons, nor does it have to be argued. But this is a matter which the people generally have accepted as settled and permanent arrangement and policies adopted by the denominations. We have felt no disposition to criticize and have had slight occasion to do so. Certainly we have no desire to antagonize in any respect, and we permit no man to be more devotedly loyal to the government than ourselves. But we are grieved when a measure is put over which countermands all previous agreements and paralyzes a large part of the religious work among the soldiers. The camp pastor arrangement was the only compensation given those who chafed under the fact that special privileges were granted to one denomination, the Roman Catholics, to the exclusion of all other denominational work. The Knights of Columbus, the recognized agency of the Roman Catholic Church, was permitted to build and maintain halls for religious work in all camps, but a Baptist or Methodist is not.

Now, who is responsible for the new order and the sudden change? We know of only three possible sources of opposition, namely, the military commanders, the Knights of Columbus or the Y. M. C. A. We have no reason to believe that the commanding officers were dissatisfied with the work of the Camp Pastors. The Knights of Columbus might secretly oppose them and use their influence to have them removed. But for very shame or decency we do not see how they could openly object to others doing what they are privileged to do. At one time permission was asked of the government for our Camp Pastors to go over to France with the men to

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whom they were ministering. This was denied us, it was said at the time, on account of the opposition of the heads of the Y. M. C. A. to whom the matter was referred. Is it possible that this organization cannot be content to permit the presence of our denominational representatives among the boys who belong to us in the training camps at home? We hope the facts may all come to light. It would certainly be with bad grace that the Y. M. C. A. should come to Baptists in October to help raise the \$112,000,000 when we have been forbidden to minister to our own men by their machination. And the Methodists and all other protestant denominations are in the same category. Is this another manifestation of the "Union Movement" to destroy the denominations, a movement which is supposed to head up in Mr. J. R. Mott, the General Secretary of the Y. M. C. A.?

TRAINING FOR PREACHERS.

In this issue of the Record will be found a full page announcement of the Southern Baptist Theological Seminary. A short while before a full page each was used in similar announcements for the Seminary at Fort Worth and the Baptist Bible Institute in New Orleans. The government is wise in giving theological students deferred classification in the draft law, for it is in the interest of the nation in every way to have the best trained preachers and leaders in our churches for the generation to come. There is no greater need in the nation than for men who are trained for spiritual leadership. No blame can attach to the many preachers who have gone into various kinds of war service. Their patriotism is strong and practical. But the demand for the service of preachers in the army is principally for those who have had theological training and pastoral experience. It is the duty of others to fit themselves for the best service in the immediate and remote future. No sacrifice of the present is too great in consideration of the gain to ones ministry by making suitable preparation in school. By all means our young men and some of the more mature men ought to go to these places of special training. And the churches ought to encourage and help them to go.

We are fortunate in having among Southern Baptists these schools of the prophets whose faculties are men of mark in the world and zeal for the advancing of the kingdom. Association with them is an inspiration, and to receive their instruction gives assurance and impetus for the best development in coming years and the best use of means for growth in the materials that come to hand in the future. This writer can never be grateful enough for the outlook on the ministry and the higher purpose found by an attendance of three years at the Southern Baptist Theological Seminary, and for all our coming generation of preachers he covets the best gifts which come to those who seek fitness for their work.

THE UNION MOVEMENT.

We are glad to give space to a series of articles on this very much alive subject by

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Dr. E. Y. Mullins. It is of general interest to read almost anything he may write and we think he is doing the fitting thing in speaking out. The atmosphere needs clearing and we are sure it will be greatly helped by discussion such as he and Dr. Love and Dr. Gambrell and others are giving it. We feel that there is no impropriety in the editor or any other interested person entering a word on a matter that concerns the whole denomination. Dr. Mullins will have more to say this week and later on and we hope every reader of the Record will read carefully and weigh thoughtfully all he says.

Just at this juncture one point which Dr. Mullins raises ought to be examined closely in the light of recent history. He says: "I can easily understand the surprise of some readers of Dr. Love's book that he should have expressed or seemed to express fear that Southern Baptist would be swept from their feet by this movement. When we look clearly at the program which I have indicated above, it seems rather remote from anything in the probable action of Southern Baptists. It is almost absurd, indeed, to imagine that Southern Baptists would adopt that program."

We are of the opinion that it is now altogether improbable, but some things that have happened make it not impossible and not at all unthinkable or absurd. The truth of it is that the pronouncement of the convention at Nashville some six years ago was a double barreled concern written by two people, and representing two different points of view, not necessarily antagonistic, but which might easily become antagonistic, because they looked in different directions. One was to put emphasis on "no entangling alliances" and was written by Dr. Gambrell. The other was to leave the way open for possible and proper co-operation with other denominations and to express fellowship with them in common tasks. This part of the report was prepared by Dr. Mullins. It may be called a difference in emphasis. It may easily become more than that. Nobody in our ranks perhaps wishes it to become anything more, and all are interested in getting a good understanding among ourselves and a sure ground of preserving co-operation among our own people.

After two years it became evident that deliverance at Nashville was capable of a reverse interpretation, or that you could mean whatever your pleasure, or nothing at all if you chose. Its pleasant words of peace phraseology did not answer the question which had to come up of co-operating with other denominations in our missionary, educational and benevolent work. So at Atlanta, in the meeting of the Southern Baptist Convention in 1916, the matter came up in a concrete and easily discernible form; not theoretically and on general principles, but as to a particular mission field. Certain missionaries in China asked the Convention to take stock in a union school for missionaries' children. Other missionaries were opposed to the plan and the issue became clear. The lines were drawn and the stage was cleared for the conflict. Other items in the foreign mission discussion were set aside and the

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thing was fought through to a finish just about midnight, as we remember the hour. Nobody at that time would have called it impossible or thought the fear absurd that the Convention representing South Baptists should launch out upon union work. There was genuine fear followed by great satisfaction when the vote was taken and it was known that the plan was refused.

The Foreign Mission Board announced its purpose to adhere to the announced policy of the Convention, and Secretary Love was known to be in sympathy with the program adopted. The denomination generally accepted this as a settlement of the matter. The only exception we noted to this was an article in the Baptist World by Missionary Frank Rawlinson which seemed an attempt to reopen and reargue the question. This, however, fell dead, whether because he got a tip from somewhere, or because he saw it was still born, we cannot say.

That was at least one attempt to commit Southern Baptists to union work, which was to be "organic," for the whole organism of the Southern Baptist Convention was to be employed in its maintenance. It is but a step, an easy and inevitable step from organic union in support of the work which is our reason for existence to organic union of the constituent bodies which do the work. It is to commit our whole denominational machinery to the support of work which we do not control and which in some of its operation violates fundamental principals of the New Testament. One who advocates committing the denomination to union effort, is bending his support to the obliteration of principles for which the denomination stands and to the destruction of the denomination. For our part we are not ready to go out of business, but are just getting ready to do business. Let there be light, and let there be more light.

Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec'y

All together now for State Missions.

Let us make the figures for State Missions \$50,000.

State Mission Day in the Sunday Schools September 29. Literature has been sent superintendents. It is to be hoped that every Sunday School in the state will make much of this day.

The government has taught us a great deal about campaigns. For years and years we have been doing our religious work on the campaign idea and we must not let anything destroy the effect, the momentum and power gained by a great campaign. The budget is not for the purpose of putting campaigns out of existence, but only to provide a means whereby a Christian can systematically do each week and month in the year a certain part of the religious work to be done. The campaign stands in the same relation to denominational uplift that the revival service stands in to spiritual uplift.

Both are necessary and ought to have a place in the church life.

I have just spent a very delightful week with Brother B. F. Whitten, pastor at Coldwater and vicinity. He had arranged a campaign of all his churches. The meetings were well advertised and magnificently attended. I do not know when I have enjoyed a week's work more. I found everything moving along splendidly under the supervision of the efficient pastor. The churches are wide-awake and enthusiastic.

I have been in a good many campaigns of this nature, and I am coming to the conclusion that this is one of the best ways for our denominational men to reach the country churches. If country pastors would arrange campaigns in their fields and advertise them well, they could do for their churches and their denomination a lasting work. It is a mistake to think that we cannot get a congregation in the week time. Some days I spoke three times a day on this campaign, and even at the afternoon service when we did not have dinner on the ground, the house was packed with people, and at the morning and evening services the crowds were always limited by the capacity of the church. It is the pastor's business to lead his churches into the co-operative life of the denomination and this cannot be better accomplished than by having the denominational men come and present the denominational program. I hope that many of our country pastors will take advantage of this method of work to secure our general missionaries and myself for campaigns in their fields.

Brother Whitten is doing a magnificent work. We are glad that he has moved back to Mississippi.

THE BUDGET AND BIG GIVERS.

The time has come in Mississippi for the development of big givers to denominational work. We have just prepared a comparative statistical table gathered from the minutes of the association, and in this table it is shown that only five churches in the state give \$500 and more to State Missions. I am satisfied from what I know of Mississippi Baptists that there are in the state no less than one hundred laymen who ought as individual contributors to give at least \$500 each. These laymen can be developed as big givers only by special effort and special attention. They are in a class by themselves. They cannot be grouped with the membership without doing injury to their own benevolent spirit or else doing injury to the other members, for if they give all they ought to give as individuals then the members who are not able to give as much will depend upon them to do the giving. This will cripple the membership. And on the other hand if these members only give as they have been giving, then they will cripple their own benevolent spirit, since their gifts will nowhere be commensurate with their ability. The budget does not make provision for these large givers, since they are in a class to themselves, and they have to be handled

separately. As a rule they want to make these large contributions to individual and special undertakings. For instance: some of them are interested particularly in Foreign Missions, some of them in the Orphanage, some of them in education, and some of them in the hospital. After they have given through the budget ten per cent. of their income and this has been distributed according to the budget plan then over and above this they ought to be induced to make contributions in a large way to the interests in which they are the most interested.

I am satisfied that there are no less than fifty men in the state of Mississippi who, if properly approached by their pastor, would give as an individual gift anywhere from \$250 to \$1,000 for State Missions this year. There are men in almost every one of our churches in the state who, if properly approached and properly appealed to would give as much for State Missions as his church has heretofore given, and do this in addition to what he is doing now through the regular channels. We have come upon big times when big things are expected of our people. We must wake up to this fact. To ask a man today to give the sums that he has been heretofore giving to religious work when he is making twice or three times as much as he used to make is to belittle religious activities. We must raise our sights. We must appeal for big things. It is going to demand the very best there is in us to keep pace with the rapid progress our country is making materially, and if we do not conserve our spiritual interests at this time, we are going to suffer seriously. I hope that every pastor in the state will select men in his church who ought to make large contributions and will appeal to them specifically. If they haven't the ready money they can make the contributions in Liberty Bonds and War Savings Stamps. We can handle these. Let us all get busy for the biggest things we have ever done in all our lives.

YOUNG PREACHERS ATTENTION.

I want every young preacher in Mississippi who ought to go to college and who wants to go to college to write me immediately. I think I can arrange matters so that every one can go who ought to go and who wants to go. This of course refers only to those who are unable to pay their way. In writing give name and address, the church to which you belong, the association to which your church belongs, whether you are ordained or not, how long you have been preaching, and the names of several brethren who know you as references. Do this now as time is precious.

J. BENJ. LAWRENCE, Cor. Secy.

Convention Board,

Jackson, Miss.

By mistake a telegram from Dr. Provine in Washington was omitted last week and another similar one from him was substituted. He announces that Mississippi College will open a week later than expected and that the government instructors and equipment will be furnished to provide military training.

SOUTHERN BAPTIST SANATORIUM.

For the Treatment of Tuberculosis. H. F. Vermillion, Supt.

Most readers of Baptist papers know that the Southern Baptist Convention is establishing a new sanatorium for tubercular patients at El Paso, Texas. So far as I know this will be the first Baptist institution of its kind.

EL PASO'S GREAT GIFT.

The sanatorium will start in a good way because the people of El Paso have made us a gift of property well worth \$85,000. This property contains 143 acres of land and a new building erected at a cost of \$65,000. The building is modern but will be altered somewhat to suit our purpose. Baptists, Catholics, Jews and Protestants in El Paso joined in raising the funds for the purchase of this property for this noble institution.

HOME MISSION BOARD IN CHARGE.

The Southern Baptist Convention by unanimous vote accepted the offer of El Paso and requested the Home Mission Board to take over the property and proceed to the establishment of the sanatorium. The home board appointed the superintendent and plans are on foot to make a great home for the tubercular sick.

KNOCKING FOR ADMISSION.

I have already begun to receive applications for admission. A score of patients could be received today if we were ready. Some of them have money to pay their way but some have neither money nor friends.

A SAD DUTY.

It makes us sad beyond words to turn away the helpless, forlorn sick, but nothing else can be done until we get the sanatorium ready and can have funds with which to operate it and care for them.

CONTRIBUTIONS NEEDED.

Hard indeed must be the heart of that man or woman having any money at all who will not share it with the sufferers of this dread disease. Men and women with plenty should give large sums. Those who have less should give all they can. We need much money for buildings and equipment and we need funds to care for the indigent sick.

PLANNING LARGE.

We have ample grounds for a large plant. Southern Baptists are well able to build here a great and worthy institution. The demand for its service will always be larger than we can give. We expect to plan it large and we look to our Baptist people to make it large.

GOING ON SAFELY.

But we must not run the institution into debt for buildings or for charity. We shall go on as we have means and when the money gives out we will wait until more comes in. The hardest thing to do will be to turn away the sick and helpless poor. But we must not receive them except as we have means to care for them.

Send the president of Mississippi College your opinion on co-education. About 100 replies to date—90 for, 10 against—of the 90 some with conditions. J. W. Provine.

MINISTERIAL AID AND THE PRACTICE OF RIGHTEOUSNESS.

The conviction must be growing upon us all, that if the churches of the Southern Baptist Convention are to command the respect of their red-blooded men, they must put on large programs and do things worth while in a large way. And if our churches do not keep step with the large movements and put on programs somewhat commensurate with the obligations of the *great day in which we are living*, our churches will soon find themselves without support. Out of considerations like these, has grown the comprehensive plan for "Ministerial Relief and Annuities."

Let us reason together about the matter. Of course, everyone sympathizes with the minister who has given strong and faithful service to his denomination and who finds himself without support in old age. *But sympathy is not the all-sufficing factor in this undertaking.* Our supreme motive is, that the churches shall do right as well as preach righteousness. Men will not continue to listen to the churches if the churches themselves fail to practice morality.

There is a social justice that has taken firm hold upon man. One of the vital elements in this wave of social justice that is sweeping the world, is the recognition of the fact, that when a man has spent his best years in the service of any organization, he has a right to accept an adequate and honorable support from that organization when his fruitful years are over. That is why railroads and corporations are pensioning faithful employees. That is why every state in the Union is making a pension fund for its teachers. That is why nearly \$70,000,000.00 is in process of being raised now by the various religious bodies of the land, for the benefit of needy and retiring ministers of the gospel. This is doubly necessary at this time, because the generation who are now retired or will be retired within the next ten years, have toiled under conditions that afforded utterly inadequate salaries. The minister is paid with a distressing inadequacy—a fact which accounts for much of the poverty and dependence that meets him in old age.

What about this higher social conscience? The churches may take the credit for it because the churches inspired it. But do the churches practice what they preach? The churches preach righteousness to all men. In actual business relations, they deal only with the minister. What do we find to be the practice of the churches? They throw aside their old ministers when they are no longer useful. At best they bestow a charity that the world has out-grown morally. It is true that relief societies have helped many cases of suffering, but a great organization can no longer rely upon charity as a substitute for justice and preserve the confidence of men. The churches cannot longer continue to do this. They must either catch up to the justice they have inspired or men will refuse to acknowledge their right to teach. Every consideration pressing upon an industrial corporation to do justice to its

employees, presses with ten-fold force upon churches to deal justly with its life-long servants. Every other consideration should make the duty no less pleasant than exacting.

The men who have consecrated their lives to the work of the ministry until they have become old and feeble are entitled to the love and care of their brethren. They have received the meagre salaries which have always attached to their calling. The nature of their work and the smallness of their financial remuneration makes it impossible for them to provide for the period of advanced years and disabling infirmities. The life of the minister is one of cheerful, willing, self-giving; he accepts the terms, faces the issue, honoring his Lord and loving his work. There is no body of men so purged of worldiness and self-seeking, none so free from corruption and impurity. But it is not true that this self-giving spirit on the part of the minister demands the same spirit on the part of the churches? The faithful minister laid aside needs support. To refuse it is to be unwise and un-Christian.

He doesn't ask for much. He asks only what the dumb animal is granted—a place to feed in and to rest in, and to be happy in when the day's work is done. He asks only what the soldier receives—a recognition of wounds as a government's responsibility. He asks only what the new social conscience is forcing on all employers of labor—that the slackened step and dimmed eye be not penalized but honored in a stipend that is not charity but society's recognition of service that can never be paid.

CORRESPONDING SECRETARY.

IF THE MILLION AND A HALF IS RAISED.

(J. F. Love, Cor. Secy.)

If Southern Baptists raise a million and a half dollars for Foreign Missions this year, they must take the instructions of the Convention and the task seriously. All will admit that. The trouble is that some will dwell on the seriousness of undertaking this task and not throw themselves into the task itself. If everywhere representatives of our people exert their powers and wield all their influence for this achievement and use practical methods, it will be accomplished.

First—There must be a whole-hearted acceptance of the task as one which ought to, must, and can be accomplished.

Second—There should be ceaseless prayers in public and in private for the help of the Lord and the combined help of our people.

Third—Agitation, education, activity must begin now and be continued straight on through the year.

Fourth—Organization should be effected which will be thorough and comprehensive. This organization should include the membership of individual churches, of associations, and of conventions. It will not, of course, ignore the organizations which now exist but can supplement these.

Fifth—Individual givers who can start the forward movement by personal work or

gifts should be sought out, cultivated, induced, to take active interest and stimulate the campaign.

Sixth—Names and addresses of men and women everywhere who need information should be sent to the Foreign Mission Board or literature should be ordered for them. There are thousands and thousands of prosperous Baptists in the South who are intensely engaged with their private affairs and who will never be aroused to the importance of this thing if special pains is not taken to inform and enlist them.

Think over these suggestions, and let's get into this effort to raise a million and a half dollars for Foreign Missions. Tell your people that they may enter into this achievement with full assurance that if they succeed, they will have placed their Foreign Mission work in a place of security and insure a new career of great usefulness for their Foreign Mission Board.

TEXAS NEWS NOTES.

J. H. Gambrell.)

Dr. Frank S. Gravier, new corresponding secretary of the Baptist Executive Board, is a well equipped man. He was a successful lawyer, then a no less successful pastor. He has fine poise and executive ability. All expect him to succeed and that makes for success.

Likely Texas Baptists were never in such fine condition. Revivals throughout the state are bringing thousands into the spiritual life, and the churches. Serious attention is to be given to teaching these "babies in Christ" how to serve to the best purpose.

The legislature early in the year impeached and dismissed from office, with disbarment from ever holding office, the governor. The same session also gave women the right of franchise in the democratic primary elections. The impeached ex-governor defied the legislature and constitution and ran for re-election. He was defeated by more than 2 to 1. Largely the woman vote did the neat job.

The old debauching political liquor machine has been smashed and knocked to pieces. The United States Court, sitting in Austin at this writing, has on trial certain brewers, for defrauding the government of thousands of dollars by false income tax returns. The defendant testified that our impeached ex-governor received from them \$50,000 during 1917, which they did not expect to be returned.

A constitutional amendment will no doubt be voted and ratified next year. It is conceded that a constitutional prohibition won by 35,000 in 1911, but the liquor machine had the election machinery and counted according to its needs, giving itself between 6,000 and 7,000 majority. This too when leading anti paper conceded a pro majority of 35,000. "The mills of God grind slowly but grind exceedingly small."

The results of the primary, July 26th will help every good thing—moral, educational

and religious. I went to vote escorted by my wife and two daughters and all voted each independent of the other. But no immoral candidate got a vote from the bunch. The old time smoking, swearing and pulling for votes was non est. It was almost like people gathered for worship. Mrs. Gambrell and I were elected delegates to the county convention and attended, the meeting opened with prayer. Many women were delegates and there was no smoking nor profane language. The contrast between that and former conventions couldn't be more striking. Reports from all the state certify that the presence of women voters puts the rowdy element out of business. Beyond doubt our next legislature will provide for full woman's suffrage.

The foregoing may be a suggestion to Mississippians how to do it. If they need to do any political cleaning up. Women are great sweepers and they are as good in elections as in their homes. My good mother in heaven many years, always believed in equal suffrage. Like a child, I really wished for her to go to the polls with us July 26th. Anyhow, her first equal suffrage election Texas has justified mother's rare good judgment and I am thoroughly pleased.

Dallas, Texas.

UNION UNIVERSITY, JACKSON, TENN. HAS BAD FIRE.

Fire destroyed a portion of Adams Hall Tuesday night, August 13th, loss about \$15,000, practically covered by insurance. The local board met immediately and authorized the president to collect the insurance and repair the building. The contractors say they can have it fully repaired by Thanksgiving. The east wing of the building escaped with very little damage and will be made comfortable for students by the first of September.

The fire should in no way interfere with the opening of school. In addition to Lovelace Hall and the undamaged wing of Adams Hall we have already engaged a sufficient number of rooms in private homes to care for the student body. The outlook for a large attendance is very flattering.

At the invitation of the War Department we have sent Prof. Dunn, chair of mathematics, and four representative students to Fort Sheridan, Chicago, Ill. for military instruction so that they may assist in giving military training to our student body this fall. In addition to this the government has agreed to give us a military commandant and furnish equipment, uniforms, etc., for the boys if there are as many as 100 college boys enrolled. We hope to have that number.

Last week the president received a splendid gift from Mrs. Susan Patrick of Collierville, Tenn., to establish a memorial fund in memory of her deceased son. It is her purpose to add to this as long as she lives, and leave an additional sum in her will. This will be used as a loan fund to lend to worthy, needy students. The University has long needed such a fund. We are glad that Sister Patrick has the honor of starting it. It will be the means of assisting a great

many young people through school in the coming years. We hope others will emulate her example. A fund of this kind increases through the years instead of decreasing and not only helps the students but strengthens their independence and gives them confidence without weakening them by making direct gifts.

There are very bright prospects for the theological department under Drs. Savage and Penick. The courses will be full, varied and intensely practical. A large number of strong preachers have already made their arrangements to come. Some of these are giving up successful, full-time pastorates. Any churches near Jackson desiring a good pastor may find him by writing the president of the University who is trying to keep in touch with all such demands. Young preachers planning to come to school this fall who desire pastoral work should write the president as soon as possible so that he may be able to recommend them to churches securing pastors.

We are just issuing 10,000 bulletins illustrated in three colors. This is one of the most beautiful bulletins ever issued in the state, and they were printed for distribution. We hope friends will write for them and send us names of those who should be interested in attending school.

H. E. WATTERS, President.

THE STEWARDSHIP NUMBER.

Dear Brethren:

I can not refrain from saying a word about the "Special Stewardship Number" of the Record.

Wasn't it timely? Wasn't it strong? Although from a most resourceful pen, the issue doubtless represents much thought and labor in its makeup.

As for me my copy gave to my files under "Stewardship" cross referred to "Tithing." I sincerely believe that Dr. Lipsy owes to the brotherhood some literature on the subject (other subjects as well) in more retainable form. Let's coerce him if necessary. Let others join me. All hail to such "Special Numbers."

Externally,

LEE B. SPENCER.

The editor was last week in a good meeting with Pastor Muse at Mt. Zion in Lincoln county. There were twenty-six baptized and one received by later. There were great congregations with the largest gathering of young people we have seen in a long time. Small families are not fashionable to those parts. Good preparation had been made for the meeting and the work moved off easily. Brother Muse had gotten about 75 per cent of the families to take the Record and during the meeting it was nearly made unanimous, ten new subscribers being added. He has also a tithing band of nineteen in the church, the number growing to that during the meeting. Two and a half years ago he began preaching for them for \$150 a year. They now pay him \$560 and are planning a new modern church to cost \$5,000.

One pound of candy at a time is now the government limit. This will be a wholesome restraint on some young fellows we have known who seemed to think their girls needed a great deal of help to keep sweet.

Mississippi Woman's Missionary Union Page

MRS. P. I. DUNN, Editor, Jackson
MISS M. M. LACKY, Cor. Sec. Treas., Jackson
MISS MARY EATLIFF, College Correspondent, Raymond
MRS. C. L. GUST, Building & Loan Fund, Oxford
MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg
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Recording Secretary, Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lacky.

"If I have eaten my morsel alone!"
The patriarch spoke in scorn;
What would he think of the Church were
he shown
Heathendom, huge, forlorn,
Godless Christians, with soul unfed,
While the Church's ailment is fulness of
bread,
Eating her morsel alone?

"I am deeper alike to the Jew, and the
Greek,
The mighty apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped
Millions are famishing—we have bread,
But we eat our morsel alone.

"Ever of them who have the largest dower
Shall heaven require the more."
Ours is allience, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said
Give us, give us your living bread,
Yet we eat our morsel alone.

"Truly if we have received, so give,
He bade what hath given us all.
How shall the soul in us longer live,
Deaf to the starving call;
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone!"

FRONTIER BOXES.

Your secretary has on hand the names of several frontier missionaries who need boxes. Will not your society or association take one and send the much needed box? These faithful servants way out in New Mexico and on other frontiers receive a box just once in five years. Their need is great. Let us help them.

To those of us who are interested in this work let us remember that because of the fact that only one box in five years is sent, the contents of said box should be entirely new stuff. Also a choice of things that are needed and well worth while. One missionary in Alaska told my brother that he once received a box on which he had to pay freight, and there was along with other things equally as useless, eleven good sized pin cushions all stuffed with sand!

W. M. U. CERTIFICATES.

It is with much pleasure that nearly every

mail these days calls for one or more certificate from sisters who have stood the examination and are ready for the certificate and first seal. These calls cannot come too fast; we do so want Mississippi to lead out with the certificates.

A LETTER FROM VIRGINIA.

"A life on the ocean wave
And a home on the rolling deep
Where the scattered waters love
And the winds their revels keep
Willoughby Beach, Va., Aug. 11th.
My dear Editor:

It has been a great joy to me to be once more on my native heath and near also to the spot where you first saw the light. My native city, Norfolk, has so greatly changed since I knew it that the localities once familiar to me, must be pointed out. Most of the friends of my youth have passed away, yet the old church remains and those who gather there are glad to give me the hand of Christian welcome.

Here on the Beach the sparkling waters of Chesapeake Bay furnish constant scenes of interest. The rushing airplane as it passes sometimes far above the clouds, sometimes so close to the water that the forms of the men may be seen, is no longer so startling an object as at first.

There are religious services on the Beach every Sunday. The Sunday School is maintained by devout persons of all denominations of Christians. My teacher, for the last two Sundays, has been a Christian man, who ordinarily conducted a large class in Norfolk but who felt it his duty to do the work here, during the summer. Our preacher, today was said to be "super-animated," but he brought us a heart-searching message from that gospel which can never grow old.

During these days of absence, my heart and mind often turn to the loved ones and Christian friends in the state of my adoption and I shall be happy to grasp their hands again and to take up the work which I laid down for a season.

Lovingly,

MRS. J. L. JOHNSON.

MISSION STUDY.

Here is a list of important new books for mission study classes:

"Romance of Missions in Nigeria"—Pin-nock.

"The Lure of Africa"—Patten.

"Country Church in the South"—Mas-ters.

"The Call of the South"—Masters.

"Baptist Missions in the South."

"Southern Baptist Foreign Missions"—Ray.

"Southern Baptist Convention, 1918."

The Woman's Missionary Union awards a certificate for the following books:

"Stewardship and Missions"—C. A. Cook.

"All the Word in All the World"—Dr. W. O. Carver (this will not be ready until October.)

"In Royal Service"—Miss F. E. S. Heck.

"Manual of W. M. U. Methods."

Any good book on Foreign Missions and any good one on Home Missions.

WARD CHILDREN.

We still are far behind with our gift to the Ward children. We know there are individuals and societies that want to help these children. We know each society that made a pledge at the Convention wants to fulfill that pledge. Send your contribution along Sister.

DR. E. Z. SIMMONS PORTRAIT.

Then there are very many who want to have a part in the payment for this splendid portrait of our Father of the Training School. We have to date received \$17.50 on this fund. The picture costs \$125.

THE LEAGUE OF THE RED HEART.

Realizing that the boys in khaki have a great deal of walking to do and would appreciate a "lift" now and then in a friendly vehicle, some of the automobile owners and users in the vicinity of Fort Lee, Virginia, have entered into an agreement to carry men in uniform who may be going their way, and the sign or token of agreement is a red heart pasted on the wind-shield of the machine. Whenever a tired soldier sees an automobile so marked going in his direction, he understands that he has a special and personal invitation to stop it and get in and ride to his destination, or until his way and that of the driver deviate. It is a kindly notion, and one that will readily bear transplanting to any part of the country. Here is a helpful ministry open to many at little cost and sacrifice. And it is a pleasing means of making the ideal known, this use of the flaming heart. Better the red heart than the marble heart!

1919 BIBLE TOPICS.

January—The Fellowship of the Faith.

February—Our Father's House.

March—Influence on Lives.

April—The Three Yielding Fruit.

May—Leaves of Healing.

June—Messengers of Peace.

July—The Whole Armor.

August—The Physician of Today.

September—Living the Christian Life.

October—The Power of the Cross.

November—The Victory of Faith.

December—The Challenge to Sacrifice.

1919 MONTHLY MISSIONARY TOPICS.

January—Home Mission Outlook.

February—Church Building Loan Fund Results.

March—Value of Mountain Schools.

April—Fruitage of Training School and Margaret Fund.

May—Utilizing Mission Literature.

June—Christian Education and the Kingdom.

July—Planning for Convention Year.

August—Progress of Medical Missions.

September—Social Problems in the States.

October—Foreign Mission Outlook.

November—The Native Worker on the Foreign Field.

December—China.

We learn that Dr. Jno. F. Purser was induced to remain in Atlanta and so withdraws his acceptance of the Gallien Church of Gloster.

NEW CALOMEL IS
WHOLLY DELIGHTFUL

Calotabs, the new harmless and nausealess calomel, may now be obtained at almost any good drug store. As a liver-cleanser and system-purifier the new Calotabs are even more effective than the old style calomel, yet there is not the slightest danger, nausea nor unpleasantness.

One Calotab at bedtime, with a swallow of water, that's all. Next morning you awake feeling fine, with a hearty appetite for breakfast. Eat what you please, fruits, acids or anything. There is not the slightest danger nor interference with your work. Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist will refund your money if you are not delighted—he recommends them.

CARBOIL

Stops pain, obviates use of knife in evacuating the bowels of hemorrhoids, feline. Often relieves in 24 hours. A most wonderful salve also for warts, abscesses, piles. Large boxes 25c at good drug stores. Write Spurluck-Neal Co., Nashville, Tenn., for sample.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

YOUNG MEN FROM 18 TO 30—Work your way through College and take military training at the same time. Deferred classification. Write for particulars. Meridian College, Meridian, Miss.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

BLEND YOUR PRAYERS UNCEAS-
INGLY.

McCOMB B. Y. P. U.

Beginning on Friday, August 2nd, the First Church B. Y. P. U. and the East McComb B. Y. P. U. came together for the beginning of their training school that was to last for five days. Two classes were taught, a class in the Junior B. Y. P. U. Manual and a class in the Senior Manual. The state secretary, Auber J. Wilds, teaching one class and the pastor of the First Church, Rev. Theo. Whitfield, teaching the other class. We met each evening at 6:15, had 15 minutes devotional, then class work until 7:15, then lunch was served. The first evening the First Church Seniors served the lunch, the First Church Juniors served the second evening, and on the fourth evening the East McComb Seniors served, and the Juniors of the East McComb Church served the last evening. After lunch each evening we had another class period, after which the first two evenings, Mr. Wilds gave an address and the last two evenings we had a demonstration by the First Church Juniors and East McComb Seniors respectively. Good crowds were in attendance each evening. Sixty-five being enrolled in the classes. All who attended showed a deep interest in the work and the four unions represented in the work will take on new life as a result of the week's work together.

MARS HILL CHURCH.

We had the pleasure of spending

two days with the young people of Mars Hill Church, which is 10 miles from a railroad. This country church has as a result of the untiring efforts of its young pastor, a good Sunday School, a W. M. S., a men's prayer meeting, a Sunbeam Band, and a Junior and a Senior B. Y. P. U. We call that spickering, but no more than all of our churches ought to have. The pastor baptized eighteen on last Friday morning and the blessing of it is that the church has a training camp to put these newly enlisted soldiers in where they may learn how to be loyal efficient soldiers in the Lord's army.

THIS QUARTERS QUARTERLY

There is no piece of literature put out by our Sunday School Board that is quite as good as the B. Y. P. U. quarterly, and we want to call attention to the quarterly that we are using now. The lessons, thirteen in number, are superb. They are as fine as could possibly be found anywhere, but the lessons are only a part of the quarterly. Have you read the articles in the front pages of the quarterly? Has your librarian read the one on page nine and page seventeen, suggesting how a library may be started and suggesting books suitable for a B. Y. P. U. library? We suggest that you ask your librarian to read those pages, carefully.

Have you looked at the Honor Roll to see if your name was there? It's on page 16. See if you can find your name there, if not it's either because you are not A-1 or have not reported it.

Have you read "The Quitters" on page 87 its worth your reading. Take three minutes off and read it.

There are other very helpful articles too. They are all put there for us to read. Take advantage of the fellows' thoughts and add to your own store.

QUESTIONS AND ANSWERS

Question—What use are the wall charts and state or records of any kind? What we want to do is work not keep records.

Answer—To be sure what you want to do is to work, but where a union is really working they are so proud of it that they want to keep a record of it. Records do two things—they furnish a job for several young people that is definite and gives them some responsibility, and it shows us just what we have been doing and just who has been doing it. The purpose of the B. Y. P. U. is to develop each individual member and our records show us whether or not we have done that. The wall charts when properly kept and rightly referred to is an incentive to each one to bring up his part of the work, but if they are not properly kept they are worthless.

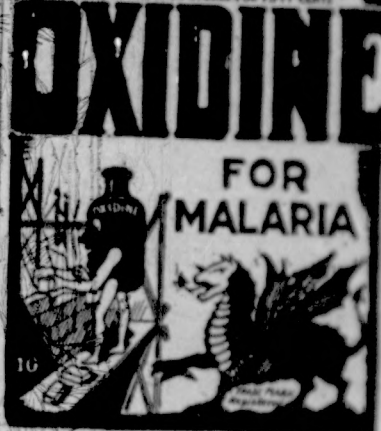
Question—Is it all right to have a young lady as president of a B. Y. P. U.?

Answer—Some of our best unions have young lady president. At any

Builds Up

your system and puts a wall around your health and vitality, keeping you free from the attacks of malaria. Stops old-fashioned "Chills and Fever" and relieves dizziness, headache and constipation.

Guaranteed: Money refunded if you get no benefit. Made by THE REHRERS DRUG CO., Waco, Tex. SOLD AT ALL DRUG STORES FOR FIFTY CENTS.



UGH! CALOMEL MAKES

YOU DEATHLY SICK

Stop Using Dangerous Drug Before It Salivates You! It's Horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling great. It's perfect harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

A GOOD BUSINESS OPENING

The steady increase of the live-stock interest in the Southern States, warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep and poultry compared to Northern States like Iowa that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town and who prefer men with some knowledge of livestock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady and growing outdoor business.

Full particulars by mail upon receipt of request. The Japs Company, Union Stock Yard, Chicago, Ill.

An Investment That Will
yield rich
dividends

A wealthy Baptist man read a series of articles in *Home and Foreign Fields* dealing with the needs of the homeless churches of the South. As a result he sent his check to the Home Mission Board for TEN THOUSAND DOLLARS. A young woman recently wrote the editor: "I have offered myself as a foreign missionary. I want you to know the reading *Home and Foreign Fields* decided the matter for me."

These two things—MONEY and LIFE—are absolutely necessary to missions. *Home and Foreign Fields* is the one organ of Southern Baptists wholly dedicated to the missionary enterprise. Its circulation will yield the richest returns of any similar amount of money that can be expended for missions.

A representative has been appointed for each associational meeting to secure subscriptions. Let no association adjourn until every messenger present has been asked to subscribe.

Then, at the call of the roll of churches, let a representative be appointed who will agree to form a club of at least ten subscribers in his or her church upon returning.

The magazine, costing more than this amount to print and mail, is only fifty cents a year. One FREE SUBSCRIPTION will be given with each club of ten, where cash accompanies the order and all names are sent at the same time.

Order from

BAPTIST SUNDAY
SCHOOL BOARD

161 8th Ave., North
Nashville, Tenn.

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

time it is all right if you have a young lady who is more capable than any young man you may have, and that is true in a great many cases now since so many of our young men are gone.

Question—What is the test of a B. Y. P. U.?

Answer—The number of individual young Christians it develops.

AFTER CONVERSION WHAT?

By Aubrey J. Wilds.

It is just a plain simply unavoidable question that every pastor has to answer for himself: After the boy, girl, man, or woman has been converted, what will you do with him? We have not quite a bit of stress on the saving of souls and it has been rightly so for that is Christianity, but we have failed to see that in the main the saving of a life is of greater value, for without saved or consecrated lives no souls can be won, for "How shall they hear without a preacher, and how shall they preach except they be sent?" and how can they be sent except as lives have been saved or consecrated to His service? And the more lives that are saved the more multiplied hundreds of souls will be saved. Then, my dear pastor, comes the question, after their conversion, what?

After you have held your protracted meeting and through hours of earnest prayer and preaching souls have been saved and have come into the church, what are you going to do with them? There are two things that you can do, and one of them you will do. You can wish them God-speed and turn them loose like a wild flower to grow as best they can, exposed to every wind that blows, and later wonder why they do not do a spiritual man's part in the spreading of the gospel, or you can take them and teach them and train them and rejoice to see them grow into spirit.

GO TO MILITARY COLLEGE

Deferred classification for boys in military schools. For particulars, write Meridian College, Meridian, Miss.

THE TUPELO MILITARY INSTITUTE

A high class military training school for boys and young men. Graduates can enter any college without examination. Prep. by University Graduate. Religious influences the best. Catalogue.

Geo. W. Chapman, Tupelo, Miss.

Tennessee Military Institute
This school from all states and foreign countries is now in session. Preparation in military, engineering, and other branches. See prospectus. Send for prospectus to the Tennessee Military Institute, 1015 Broadway, New York, N. Y.

JEFFERSON MILITARY COLLEGE, WASHINGTON, MISS.

In the heart country of Mississippi. Modern equipment. Athletics. Eighty acre campus. Diploma admits to all colleges and Government academies. Commercial courses. Rate \$300.00. Catalog.

Col. C. O. Prosser.

and manhood and womanhood and thus be fitted to do the spiritual man's part in the Kingdom.

I am confident that the average Christian life is barren because it has never been led out into any real active service, and very few converts have the courage to lead out on their own initiative into a field of activity of which they know so little. Are they saved? Yes. Have they the spiritual nature? Yes; but it is spirituality in embryo and needs yet to be developed.

How are we to give them this necessary training that will give them a vision and intelligent method of bringing into actual reality of doing the spiritual man's part? There is only one practical way, and that is to have an organization that has as its purpose the teaching and training of these newly born babes in Christ—a place where they, in company with others of their same spiritual size, may come together at least once a week and by taking a definite active part on the program which has been especially prepared for them by those who know through years of study and experience just what the young convert needs that he may become an efficient church member.

In our Southern Baptist Convention program we have such an organization, and we call it the Baptist Young People's Union, or B. Y. P. U. for short.

The B. Y. P. U. is especially designed for young Christians and has as its object (to quote it from the manual) "the increased spirituality of the young Christians; their training in essential church activity; their edification in Scripture, knowledge; their instruction in Baptist doctrine and history; and their enlistment in all forms of missionary endeavor through existing denominational organizations."

The B. Y. P. U. literature is especially designed to carry out this object, as our lessons are taken from those parts of the Bible that have to do with the Christian life and church membership.

Any pastor who is not thoroughly familiar with the B. Y. P. U. work would do well to get a B. Y. P. U. Manual and study it carefully, and when you have your meeting this summer, organize your new converts into a B. Y. P. U., those from 12 to 16 into a Junior Union and from 16 up into Senior Union, and thus train them for the Master's use, and the question will be answered. After their conversion their conservation.

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(Signed) WOODROW WILSON.

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NEWS IN THE CIRCLE MARTIN BALL

The Circle Man is this week aiding tests of the negroes. The first meeting was recently held at Mont Eagle, Tenn. The greatest harmony prevailed. Some conclusions were arrived at and will be revealed soon.

Next week Pastor J. J. Mayfield will be assisted in a meeting at Pontotoc by his brother, Rev. J. W. Mayfield, of Mart, Texas. Gospel singer R. born of Louisville, Ky., will lead the music. The church is anticipating a great meeting.

Rev. I. P. Randolph assisted Pastor J. A. Huffstatter in a meeting at Furr's Pontotoc county, recently. The power of the Spirit was manifest through the meeting. Much good was accomplished.

Rev. J. J. Mayfield closed a gracious meeting at Algoma recently. There were 11 additions—8 by baptism. Great revival.

Pastor Tully had the assistance of Rev. J. J. Mayfield of Pontotoc, in a splendid meeting at Toxish. The meeting resulted in 13 additions—11 by baptism. One Methodist came into the light. The State Convention met with this church in 1843.

The splendid preaching and excellent work of Pastor J. J. Mayfield is not only felt in Pontotoc, but throughout the surrounding country. He is aiding Pastor Russell this week in a meeting at Verona.

Rev. Hubert Collins conducted his own meeting at Ecu, in which much gospel was given to the people. Dr. Jas. B. Leavell came in the last day and preached two excellent sermons. Before Camp Pastor M. E. Dodd sailed for France he succeeded in getting more than one hundred soldiers pledged to do special Christian work as ministers or missionaries after the war is over.

Dr. W. M. Wood of Mayfield, Ky., was assisted recently in meeting by Rev. Sam P. Martin of Owensboro, Ky. Twenty-seven were added to the church and the town moved by the forceful presentation of the truth.

Dr. R. A. Kinbrough of Blue Mountain, aided Pastor J. R. Gullett in a meeting at Belden. There were great crowds day and night and ten additions. He went from that meeting to Olive Branch.

The church at Arkadelphia, Ark., has called Dr. H. L. Winburn of Louisville, Ky. His decision has been announced. He was formerly pastor at Arkadelphia, and was a mighty power for good in that place.

The Beech Street Church, Kansas, Ark., has called Rev. O. Wade of Waco, Texas. He accepts to begin work September 1.

The church at DeQuin, Ark., has been greatly revived. Pastor J. H. Bennett held his own meeting and there were 43 additions to the church. The entire town was stirred.

We are sorry to learn that Rev. R. S. Gavin has resigned at Corinth to accept work at Sheffield, Ala. His work has been eminently successful at Corinth.

The Northern Baptist Convention requested the Southern Baptists to appoint a commission to confer with them concerning the educational in-

Dr. H. A. Porter, of the Second Church, Atlanta, Ga., has been given a leave of absence and will go to France. His church paying his salary and supplying the pulpit during his absence.

Missionary C. T. Willingham and his wife are spending a portion of his vacation in Richmond, Va., with his mother. His work has prospered in Japan.

W. W. Muirhead has just closed a meeting at Mt. Pisgah, county. Pastor Martin was present. There were about 100 people. Most all of them by baptism. Muirhead is signally blessed by his labors both as a pastor and evangelist.

A meeting has just closed at Mt. Pisgah, Rev. J. F. Fowler, pastor. He was aided by Pastor George F. Barton of Winona. There were 20 additions—15 by baptism. The church was much revived.

The Baptist Bible Institute will open September 23. Announcements will be made concerning a program that will be executed the first week.

Secretary F. M. McConnell of Oklahoma, says: "Shave the whiskers off the old reports that have been copied from year to year in the associations." Right good advice. May it be heeded.

At Royse City, Texas, a great meeting is in progress. The first week 53 were received for baptism—five young men were ordained as deacons. President L. R. Scarboro did the preaching. Pastor Davis is rejoicing.

After Prof. W. E. Farrar declined the presidency of Bethel College, the trustees turned to Prof. George F. Dasher, who had been offered a professorship in the Woman's College of Tennessee. So he accepted.

Drs. Geo. W. Truett and M. E. Dodd have sailed to France as camp pastors. Dr. Dodds' congregation at Shreveport, La., released him and sent him as their pastor. They also presented him with an insurance policy of \$10,000.

Robert Griffin recently held a meeting in his Mt. Pleasant church, Georgetown, Ky. There were 54 additions—41 by baptism. This was in view of the fact it was his first meeting he ever held.

The Texas Encampment at Palacios was a great success this year. Robert L. Coleman, Dr. Truett's assistant, was chosen president and leader of song. Drs. Gambrell, Fetter, Leavell, Green and Copass were among the lecturers.

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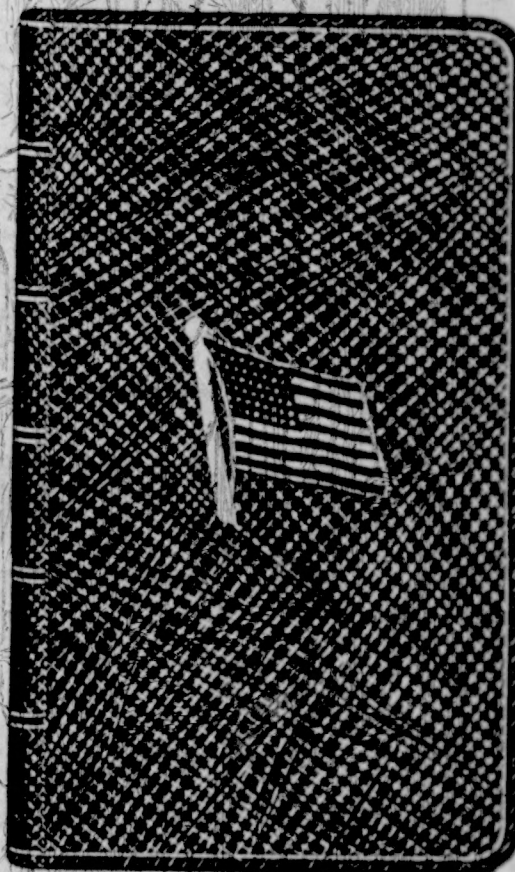
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Sweet Dreams is a mosquito, rem-sleep appeal, and don't you think it is a very good time for you to begin getting yours?

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Department of Evangelism

(R. S. Garvin, D. D., Corinth, Miss.)

"What must I do to be saved?" This was the question of the Phil-
 ipian jailer. But it lies
 mighty close to the heart of every
 other unsaved one when he comes to
 the point in his experience where the
 comes to the point in his experience
 where the jailer was when he asked
 this question.

For the jailer, evidently, was under
 conviction and wanted to know
 what he must do in order to be
 saved. Conviction for sin always
 provokes this same question, either in
 the letter or in the spirit.

And it is the purpose now to answer
 the question. Not merely to write
 about it in a general way—but tell
 exactly how we are saved, so that
 even the boys and girls who may read
 these notes may know how to be
 saved.

As a matter of fact, the answer to
 the jailer's question tells how. It
 says: "Believe on the Lord Jesus
 Christ, and thou shalt be saved." Not
 believe what he says—nor do
 what he says—but believe on Him—
 without any baptism or church mem-
 bership or anything else—believe on
 Christ "and thou shalt be saved."

But what is believing on the Lord
 Jesus Christ? I take it that any-
 body who can and does subscribe in

his heart through his mind to the fol-
 lowing statement of facts is actually
 believing on Christ: "I accept the
 Bible's account of Jesus Christ as to
 His divinity and advent into the
 earth—I believe His sufferings and
 death on the cross were as really for
 my sins as if I had suffered and died
 for myself. Now, since He has suf-
 fered and died for me—as well as kept
 the law for me—I accept all that as
 ample and sufficient for my pardon—
 and as best I can, from now, hence-
 forth I shall make His will the dom-
 inating principle in my heart and
 life."

Nothing short of this is big enough
 to comprehend and include all that
 the Bible means when it admonishes
 us to "believe on Christ." But one
 says, "But I am not fit as I am." Which
 of course, is the truth. But, as a
 matter of fact, in the economy of
 God's grace-plan one does not have to
 be "fit."

"Let not conscience make you linger,
 Nor of fitness fondly dream;
 All the fitness He requireth
 Is to tell your need of Him."

Yes, that's all. Only believe on
 Him, and thy salvation is assured. I
 am authorized by the Bible itself to
 say to any unsaved one that if he can
 make the above statement of faith the

heart and soul sentiment of his life,
 he is now believing on Jesus Christ
 —and the Holy Spirit does, therefore,
 now regenerate him. "But does every-
 one know it—at once?" Yes, it cer-
 tainly is every one's privilege to
 know it immediately.

I John 5:10—"He that believeth on
 the Son of God hath the witness in
 himself." Rom. 8:15—"The Spirit
 Himself beareth witness with our
 spirits, that we are the children of
 God." That's exactly what it says.
 And so this knowledge that one is
 saved is not primarily a matter of
 feeling—but a matter of testimony—
 for a witness does not feel—but testi-
 fies. Of course, though, here is where
 shouting comes in. One realizes upon
 this inner testimony of the spirit that
 he is saved—and when he does so
 realize, it causes him so much real
 joy that he actually "cries for joy and
 shouts."

But many do not want to shout.
 They are not made that way—their
 temperaments are different. And so
 God Himself, foreseeing that all could
 not alike depend on their feelings in
 regard to the Spirit's testimony to
 the certainty of their salvation has
 placed on record a way by which all
 alike may know that they are saved.
 And that way is nothing more—nor
 less—than this: "By saying so." That
 is—by making a public and open
 confession of Christ. Certainly I
 would not be misunderstood here. For
 saying so does not make it so, either

in whole or in part. Yet saying so
 is God's ordained and appointed way
 for all who have been saved to come
 alike into the assurance of the
 Spirit's inner testimony that they are
 saved.

Rob. 10:10—"With the heart man
 believeth unto righteousness; and
 with the mouth confession is made
 unto salvation." To be sure there is
 no other way for one to become a
 possessor of that righteousness which
 Jesus declared must exceed the
 righteousness of the Scribes and Phar-
 isees if it was put into the
 Kingdom, except through his heart-
 belief.

But he can't feel himself believing
 in his heart, nor see himself nor
 hear! But with the mouth he can
 make confession of the righteousness
 which faith has already made real in
 his heart, and thus come into the
 possession of an assurance he did
 not have before his mouth confession
 —and which he ~~could not have~~ ^{has} to the
 absence of such ~~own~~ ^{own} confession.

We have all seen it after this fash-
 ion many a time. I saw it and two
 men. Both of them ~~years ago~~ ^{years ago},
 as I then insisted, accepted Christ as
 their personal Savior. One of them
 came out immediately and confessed
 Christ. The other refused to confess
 Him that night. I saw the former a
 year ago. Ah! what an assurance he
 now has. He knows now that he is
 saved. I saw the latter not long since.
 In answer to my question as to how it

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Next session begins September 17, 1918.

T. A. J. BEASLEY, B.A., D.D.,
 President.

had been with him during all the years, he declared that his had been one of the most unsatisfactory lives possible. He said the great mistake of his life was made that night when he first refused to openly confess Christ—that he believed that that night he had accepted Jesus Christ as his Saviour—but that, beginning with that first refusal to confess Him, he had gotten into the bad habit of not making the open confession.

His is a pathetic case—but he represents a large class, namely: Those who believe with the heart unto righteousness, but refuse or neglect to make the open confession.

Unsaved one, if you really want to be saved, believe on the Lord Jesus Christ—and ye shall be. Then if you want to begin the development of your Christian assurance, neglect not to make an open confession of Him. And then to your dying day your assurance will be in exact proportion to the faithfulness with which you do all the things that make of your duty as one saved by grace through faith in Christ.

PATRIOTIC WOMEN OF AMERICA.

Have you given your sons cheerfully to the cause of our country? Do you weep and pine when they are called? Have you a consciousness of the high honor in which they are placed, when enlisted for the Stars and Stripes? Are you "Keeping the Home Fire Burning?" Have you "done what you could?" The victory is ours, but it may be a long way off, and there is much room for Red Cross work, have you enlisted? An old lady in our city with an only son, has done more Red Cross work, and with a cheerful spirit, than any one here, and when the only son came home with

this announcement: "Well, mother, I am going to war," her response was, "Hurrah for you." Have you given in that spirit? Will you help such mothers to "Keep the Home Fires Burning?"

If you have a boy in the Army or Navy then "you are blessed of all women" as Brother J. H. Lane of this city expressed it recently in a patriotic address. Every man, woman and child has a part in this war. Are you willing to perform your part, or shall you be classed with "slacker." Of course you have no desire to have such classification, so in the name of humanity and for the sake of these brave boys and our flag, let us keep busy. The victory will be ours if we continue to push the work. We have lost too much precious time already, and it cost human lives. We have no time that we can afford to lose.

Yours for more work.
A RED CROSS MEMBER.

NEW HEBRON.

Last Friday night closed a splendid meeting with the New Hebron saints—12 accessions, and the church revived. The church has no pastor; the former pastor has gone to war, but at the close of the meeting the church called Brother Phillips and went up on the salary. They have a new house of worship which is a gem of beauty.

Wednesday was flag day for our country and some of the young ladies presented a service flag with 19 stars which represented the brave boys gone from that church. It was a high day and people were there for fifteen miles around. New Hebron is a pretty town and a royal people.

Bro. Norvel Drummond, one of the

home boys, did the baptizing, and preached twice to the delight of the people.

Bro. J. C. Buckley of Rockport, was a welcome visitor one day, and we broke bread at the same place. Bro. R. Drummonds of old Hebron is not a well man, but still makes inquiries about the Lord's work. Buckley and Drummond have been great stars in that part of the Lord's earth.

Had one service at Shivers with Sale church—the church that ordained me 36 years ago—Pastor Lee is leading the saints at this place and as a large place in the hearts of the people.

J. H. LANE.

Pills Against Toss. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

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W. M. JONES, Vice-President.

Hattiesburg, Miss.

give self and what self has, (1) with a disposition of graciousness; (2) with unselfish judgment of the object loved.

III. Sacrificial Giving (21:1-4)

The incident recorded in these verses is an illustration of sacrificial giving. There are two kinds of giving set forth here—unsacrificial giving and sacrificial giving.

1. *Unsacrificial Giving*—This type Jesus saw in the giving of the rich as they cast their gifts into the treasury. They gave liberally but not sacrificially. Notice that Jesus did not have a word of criticism against the giving of the rich. The Jewish law required such gifts and they were performing their duty scrupulously. The law said give so much and they gave out of their abundance. Jesus does not find fault, neither should we.

2. *Giving to the Point of Sacrifice*.—We do well to linger about this thought till it grips our hearts. There is much liberal giving to God's cause in these days, but much of it has never reached the point of sacrifice. What is sacrificial giving then? Sacrifice has wrapped up in it the idea of suffering. When one gives self or what self has till it hurts then the point of sacrifice is reached. When one denies self of certain legitimate pleasures in order that self may have more to give, the point of sacrifice has been reached and not before. The test of sacrificial giving is not to be found in how much one gives but in how much one has left after the gift. It is in what was left that Jesus found the magnitude of the poor widow's gift. The rich gave out of their abundance. The widow gave out of her poverty. They had much left. She had nothing left. She only gave two mites, that is, two-fifths of a cent, but Jesus said she gave more than all put together. The amount was not much, but the spirit of sacrifice behind it was marvelously great. A man's income is \$10,000 a year. He gives \$1,000 to finance the kingdom. That is fine. Let us never criticize such giving. But the point of sacrifice has not been reached; for he has \$9,000 left. So then sacrificial giving does not ask, "How much ought one to give?" But it always asks "How much ought one to have left after the gift?"

IV. The Reward of Unselfish Charitable, Sacrificial Giving (v. 38.)

The giving of self and of what self has, unselfishly charitably, sacrificially, has primarily the object loved in view, and looks only incidentally at rewards. But the Father is exceedingly liberal in the bestowment of rewards where such service is rendered. Jesus gives us His guarantee that it will be over so—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." This is a figurative statement setting forth the Master's gracious, unstinted liberality in His bestowment of rewards upon those who give self and what self has, unselfishly, charitably, sacrificially. The reward is to come while we live too—"Shall men give unto your beam?"

Wonder what the nature of this reward is. I am sure it is: 1. Large appreciation of such giving. 2. Large happiness. It is

happier to give than to receive. Receiving may produce joy, but not happiness. It makes one mighty happy to give and see his benefactions bearing fruit. 3. In some cases material reward. The prayer of that old rich man who gave much is worthy of sincere emulation: "O Lord, give me a hand to get, and a heart to give."

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free, all over these amounts will cost one cent per word, which must accompany the notice.

Whereas, God has seen fit to claim His own, and has taken from us little Harry Williams.

Resolved, That in his death our school has lost one of its brightest pupils and one whose life promised so much loving service for Christ.

That to the bereaved loved ones we extend our deepest sympathy and that in sorrowing for him, they sorrow not alone, for though there is a sad, sad vacancy in their hearts and home, and in our Sunday School, we have the Savior's blessed promise that He will be with us still.

That these resolutions be recorded in our Sunday School minutes and that a copy be sent to the sorrowing parents and also a copy be sent to the Baptist Record with the request that they publish same.

Brooksville Baptist Sunday School, August 1st, 1918.

MRS. W. A. MADISON.

MR. J. N. McMorries.

MR. J. P. STILES.

MISS DELL MADISON.

Comd. Co.

On March 10, 1918, S. Reynolds departed this life to the home that awaits the faithful, there to join his wife, who preceded him a few years. He was born Oct. 18, 1827, and was converted 1855. Joined Mt. Vernon Baptist church soon afterwards. He entered the Confederate Army in 1862, serving the remainder of the war. He was severely wounded at Atlanta, Ga. On recovering he went into service again and remained until the close of the war, taking part in some of the fiercest engagements of the war. The prominent things in his life was his service to others. Although he began life a poor man, he accumulated some property and was noted for the giving of his goods to feed the poor and other good works. He reared three children—Mrs. C. C. Smith, G. L. Reynolds and J. W. Reynolds. He was strong in character, and as a citizen a leader in his community in every good

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And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable All the Time and Looking So Haggard and Old?—The Doctor Gave Some to Susie Smith's Mother and She Was Worse Off Than You Are and Now She Looks Just Fine.

Any Woman Who Tires Easily, Is Irritable, Nervous and Run-Down Should Take Nuxated Iron to Help Increase Her Health, Strength and Vitality.

There can be no strong, healthy, beautiful, rosy-cheeked women without iron. Says Dr. Ferdinand Kump, New York physician and medical adviser: "I have strongly emphasized the fact that doctors should prescribe more organic iron. Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. It is the skin of an anemic woman is pale, the flesh is flabby. The muscles lack tone, the brain flags, and the system fails, and often they become weak, nervous, irritable, despondent and morose. When the iron goes from the blood of women the seeds go from their cheeks."

In the most common foods of America, the starches, meats, table scraps, puddies, soups, etc., white bread, cold cereals, biscuits, macaroni, spaghetti, etc., there is no iron. Refined processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of house cooking, by throwing down the waste pile the user in which our babies are reared, are responsible for another grade of iron loss. Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would salt when your food has lost its natural salt.

Iron is absolutely necessary to enable your blood to enter and live in living tissue. Without it, no matter how much of what you eat, your blood merely passes through you without doing any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant that grows in a soil deficient in iron. If you are weak, strong or well, you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming



What Is Your Answer? Since all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this, when they had in some cases been going on for months without getting benefit from anything. So don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents.

The iron demanded by Mother Nature for the cell-making matter in the blood of her children is not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it only proves worse than useless.

Main Ingredient: Note—Nuxated Iron, which is preferred and recommended above by physicians, is not a secret remedy, but one which is well known and trusted. Unlike the older inorganic iron preparations, it is easily assimilated, does not irritate the stomach, does not blacken the tongue, and the manufacturer guarantees successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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Next session of eight months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information write to

E. Y. MULLINS, President.

In answering these ads mention your paper. It commends you.

BLUE MOUNTAIN

Blue Mountain College expects to be better prepared next session to give proper comforts and thorough educational advantages than ever before in the history of the institution.

Our forty-sixth annual session opens September the 18th.

Last session every room was engaged before the session opened and the capacity of the boarding department was taxed to its utmost. We now have considerably more room engagements than we had at this date last summer.

We will have by far the best prepared art teacher that the institution has ever employed, and one equal to the very best employed by any school for girls in the South.

The music faculty has for years been of unusually high standard among the colleges of the South and will be fully up to any period of its past record. Piano, pipe organ, violin and voice will be given by specialists who are strictly up-to-date.

The home science department was crowded last session and is worthy of all trust.

Our expression department is widely recognized both by the people and by the famous expression schools of the Nation. Prof. Booth Lowrey and Miss Elizabeth Parser will still be in charge.

In the absence of Prof. P. H. Lowrey, who is in the army, the Senior English will be taught by Prof. David E. Guyton, a graduate from Columbia. While the other college classes will be taught by Miss Ray, who has a B. A. from Blue Mountain and a B. S. from the Peabody College for Teachers. The Academy English will be in the hands of Miss Susan Riley of Texas, one of the most brilliant of our Alumnae, who has had a number of years of successful experience in teaching.

The place hitherto occupied by Prof. Jones will be in the hands of a graduate from Princeton who has had successful experience in teaching.

All departments will be under specialists of high order.

Our location is in the highest and healthiest part of Mississippi, being only one mile from the highest known point above sea level in the state.

For catalog address,

W. T. LOWREY, LL. D., President.

Blue Mountain, Mississippi.

work, in influence and contribution. He was one of the founders of the Hillsburg High School, and was always a strong supporter of W. A. Gill and his daughter (Miss Ella G.) who did so much for the church and school at Hillsburg. He served a number of years on the board of trustees of the school and for a long time as president. When in health he always attended church regularly. His pastor always found him a great support. He gave liberally to the support of the denominational work, and was a special friend to Mississippi College in the days of its needs.

A. McCULLOUGH

IN MEMORIAM

On May 26, 1918, Edward, the 16-year-old son of Mr. and Mrs. J. E. Townsend, died after a short illness. Everything that trained skill and loving hands could do, was done for him, but of no avail, the all-wise God deemed it best that he be carried to his heavenly home.

Edward was a bright boy with an affectionate, sympathetic disposition, always anxious to do right and to help others to do right. He gave his heart to Jesus last summer and since that time has endeavored to live as a true soldier of the Cross, being especially interested in reading the Bible.

His family, consisting of his father, mother, two sisters and three brothers

are heart-broken over his death for he was a comfort and blessing to them all and was very thoughtful of his mother. To these and to his many friends there is one comforting thought—we can so live that we may all meet him again in heaven.

A FRIEND

VIRGIE MAE NUTT

On June 20, 1918, the death angel visited the home of Joe W. Nutt, of Meridian, Miss., and took home to glory his dear wife, Virgie Mae Nutt. She was 25 years old and why she was taken from us so young we do not understand, but will some day. We know God does all things for the best.

She leaves a husband, one little boy two and one-half years old and one little girl 15 months, besides a host of friends and relatives to mourn her going.

It was sad to give her up here, but we know if we live as God would have us live we will meet her again some sweet day to part no more. Wherein our loss is heaven's eternal gain.

She was a member of the Baptist Church and a true Christian. To know her was to love her. She was laid to rest in her home cemetery, Poplarville, Miss., June 21. We will miss her much.

Written by her sister-in-law.

GOOD MEETING AT CAREY.

This is the newly-organized church in the Coldwater Association, five miles southwest of Slayden, Miss. Meeting began on the fourth Sunday in July, continuing one week, preaching was done by Pastor W. M. Fore. Notwithstanding most of the members are new at the Lord's business, they did fine as personal workers and co-workers with the pastor.

Overflowing and appreciative congregations attended all services, visible results were fifteen professions, twelve for baptism, two by letter. One of the most significant things in the meeting, aside from God's saving grace, was the passing of a resolution to put the State Paper—Baptist Record—into every family representing the church. Brother Fore did some fine preaching in this meeting. He will also conduct or preach in his home church, Alexandria, beginning on the 2nd Sunday this month. We are hoping and praying for great things at Alexandria. Brethren, remember us in your prayers.

S. REYNOLDS.

H. BOYD WATKINS.

MESA AND BROGUE CHITTA

On Saturday before the fourth Sunday in July we began at Mesa. For five days we enjoyed a gracious, refreshing from the presence of the Lord. Great crowds came and the

church was revived and greatly stimulated and six happy converts followed the Saviour. Preaching was by the pastor.

At Bogus Chitto—Wednesday before the meeting was to begin Saturday the church met and began to pray, sing and admonish one another and by Saturday a great revival was on. Brother J. E. Byrd came Sunday and until Tuesday evening he preached as only Byrd can. From the first service men and women, boys and girls began to give themselves to the Saviour for service. Old men, hard men, men who were thought to be beyond the power of the gospel, were all broken up and became as penitent and humble as little children. There were 29 accessions and only two under the age of 15 years. The ages ranged from 12 to 65. It was one of the most signal victories over the power of sin ever experienced by this old church organized in 1813 and it all came as a direct answer to prayer and co-operative effort. The Lord heard and answered His children's cry with victory. The glory is all His.

J. J. WALKER, Pastor.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.